



# Golden Words for All Time

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**GOLDEN WORDS**  
FOR  
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## PREFACE

### TO THE FOURTH EDITION

—:o:—

In presenting the fourth edition of my "Golden Words For All Time" to my gentle readers, I think it my first duty to express my heartfelt thanks—as deep as they are sincere—for the very kind manner in which the book has been received and my humble efforts appreciated by press-reviewers, by many men of light and leading, and by the general public. It would be only fair to say, that it is the kind readers, who have largely contributed to the sale of the previous editions of the book by introducing and recommending it to their friends and members of their family.

The demand has of late been so great that I am pained to say that, owing to the rapid exhaustion of the previous issues, I had to disappoint a vast number of ladies and gentlemen living in India and abroad.

I have taken the opportunity offered by the call for a new edition to revise, improve and enlarge the work as far as time and space could permit me. All the more common-place saws, sayings and aphorisms have been excluded and replaced by precious flashes and sparkling humour of the wisest and wittiest sages, philosophers, poets and divines of all times and climes. The old Part III has been exchanged with the old

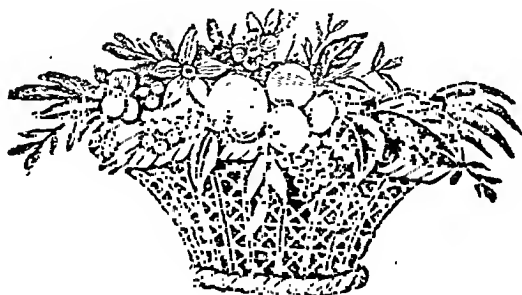
Part I, and a new additional part entitled "A Thesaurus of Thrilling Thoughts," containing some of my own articles, has been inserted as Part V at the end of the book. Another special feature of this edition is that, wherever possible, the source from which a quotation was taken, has been stated.

I am confident that the "Golden Words," embodied in these pages, which have been the solace of my life and have already thrilled thousands of my readers through and through, all the world over, will meet with as warm and kindly a reception as the one accorded to them in the past.

With these few words, I send these "Golden Words" forth into the wide world, asking the choicest blessings of God upon those who uttered them and upon all those who receive them.

May, 1, 1936.

P. L. SALUJA.



## PREFACE

### TO THE FIRST EDITION

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It has long been my desire to publish in the form of a booklet the sayings of the great men who flourished in the past and whose living examples must have served as guides to those that lived in those times. With this object in view, I have collected some 1,700 sayings of the wise and the great to serve as a guiding light to those who have as yet to face the difficult problem of life.

These sayings have been sub-divided into three heads: Part I is meant for those who are rather advanced in years. Part II is intended for those who are just entering into the struggle of life: while Part III is simply an advice to the young.

My part in the preparation of these pages is merely the selection and classification of the golden thoughts so nobly expressed.

I am extremely thankful to those friends who have given me useful advice in the preparation of this compilation. There are, however, a few short-comings which I have not been able to remove, but I hope to remove them, as far as possible, in the second edition. I had the odd habit of culling important and instructive pieces from the writings of famous authors whose great works were the solace of my life. I have only

collected and arranged these cullings and have not been able to give the names of the authors, for which I crave the indulgence of the reader.

When the book was in press, Part IV containing pithy sayings on miscellaneous subjects was also ready and I thought it fit to add that as well to the present edition

A short and touching poem in Urdu, entitled the "*Melody Of The Heart*" which is a hymn in the praise of God, the source of all light and knowledge, has been prefixed to the book and needs no apology.

If even one life which is groping in the dark is warned and brought on the right path by these beacons of light, I shall consider myself amply rewarded and my labour more than recompensed.

P. L. SALUJA



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PART 1

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# AN ADVICE TO THE YOUNG



## FOREWORD

### ✓ Be Something.

Be something in this living age,  
And prove your right to be  
A light upon some darkened page,  
A pilot on some sea.

Find out the place where you may stand  
Beneath some burden bow,  
Take up the task with willing hand,  
Be something, somewhere, now !

Be something in this throbbing day  
Of busy hands and feet ;  
A spring beside some dusty way,  
A shadow from the heat.

Be found upon worker's roll;  
Go, sow, or reap, or plough,  
Stand to some task with heart and soul,  
Be something, somewhere, now !

# PART I

## AN ADVISE TO THE YOUNG



LEARN WHAT IS TRUE IN ORDER TO DO WHAT  
IS RIGHT.—*Huxley.*



1. Believe that God is eternally, utterly, inconceivably merciful.
2. Love makes the music of the blest above, Heaven's harmony is universal love.
- ✓ 3. Love is only to be obtained by giving love in return.
4. Love and love only is the loan for love.
5. Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.
6. Be thou generous, and gentle, and forgiving; as God hath scattered upon thee, scatter upon others.
7. It is virtue, not ancestry, that makes man noble.
- ✓ 8. To know how to wait is the great secret of success.
9. If you wish for success in life, make perseverance your bosom friend and experience your wise counsellor, caution your elder brother, and hope your guardian genius.

10. Do not wait for extraordinary opportunities, but make use of common situations. A long continued walk is better than a short flight.

11. Do God's will, wherever you are; the rest is not your business.

✓ 12. If you want knowledge, you must toil for it; if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence.

13. Quiet, patient work often brings startling results. The heart is melted at last and the conscience touched.

14. Know thy work and do it.

15. Be slow to undertake a thing; but once undertaken, go through with it.

✓ 16. Leave not the business of to-day to be done to-morrow; for who knoweth what may be thy condition to-morrow? The rose-garden which to-day is full of flowers, when to-morrow thou wouldst pluck a rose may not afford thee one.

17. Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter. ✓

✓ 18. Be slow in choosing a friend, slower in changing. ✓

19. Do as well as you to-day, and can perhaps to-morrow you may be able to do better. ✓

20. Tell me what you busy yourself about, I will tell you what may be expected of you.

21. Liars and knaves are the real fools.
22. Speak the truth, the whole truth, and nothing but the truth.
- ✓ 23. To overcome evil with good is good, to resist evil by evil is evil.
- ✓ 24. Accustom yourself not to depend chiefly on others, but to make decisions of your own.
- ✓ 25. Always say a kind word if you can.
26. Keep thy shop and thy shop will keep thee.
- ✓ 27. Who looks not before, finds himself behind.
28. Do what you ought, come what may.
- ✓ 29. Burn not your house to frighten away the mice.
30. Enmity, extravagance, contempt, wrath, strife, envy, opposition—these are the seven devils, possessing the unholy hearth.
31. He that is thy friend indeed, ✓  
He will help thee in thy need;  
If thou sorrow, he will weep;  
If thou wake, he cannot sleep;  
Thus of every grief in heart,  
He with thee doth bear a part.
- ✓ 32. Health is not valued till sickness comes. ✓
- ✓ 33. Consult duty, not events.
34. As you make your bed, so you lie on it.

35. In reading authors when you find  
 Bright passages, that strike your mind,  
 And which, perhaps, you may have reason  
 To think on, at another season,  
 Be not contented with the sight,  
 But take them down in black and white;  
 Such a respect is wisely shown,  
 As makes another's sense one's own. ✓

—Byron.

36. Learn to deal with odd and even in life  
 as well as with figures.

✓ 37. Show not two faces under one head.

38. Never open the door to a little vice, lest a  
 great one enter with it.

✓ 39. Better to slip with the foot than the  
 tongue.

✓ 40. Add not troubles to the grief-worn heart.

✓ 41. Always express yourself simply and clearly.

42. Ask your purse what you shall spend.

43. Be willing to make sacrifices of your own  
 conveniences that you may promote the happiness  
 of others.

44. Happiness is a perfume you cannot pour  
 on others without getting a few drops yourself.

45. Boast not of the favours you bestow.

46. Neglect no opportunity of doing good.

47. Self-love brings on egotism.

48. Don't make imaginary evils, when you  
 know you have as many real ones to encounter.

✓ 49. Remember that time is money.

✓ 50. When any man is writing or reading do not stand behind him.

✓ 51. Be civil and attentive to strangers.

✓ 52. Be temperate in all things.

✓ 53. Sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny.

54. Whoso loveth correction, loveth knowledge.

55. Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close.

✓ 56. Be not wise in your own eyes.

57. Dost thou love life? Then do not squander thy time: for that is the stuff life is made of.

✓ 58. Trust in God and He will watch over you.

59. If you make idle, dissipated people your companions, you are sure to go to the bad.

✓ 60. Take not the name of God in vain.

61. Work while it is called to-day; for the night cometh wherein no man can work.

62. Thine own friend and thy father's friend forsake not.

✓ 63. Do not undertake anything into which you cannot put your whole heart.

64. Let your dress be neat and simple. Do not feel that the body, which is merely a case for the soul, is of too great importance. At the same time, he who is "good and true man" will be like-

ly to keep the outside of his house in good order. In a certain village there is a house which seems designed to be foppish. Its front is white, its left green, its back yellow, and its right red. Nothing could be more ridiculous, and yet it is not more ridiculous, in reality, than the dress of many a house that the soul must inhabit. I would recommend that your clothes be of good quality—so good, that you constantly feel that they are worth preserving—and that you feel anxious to show your economy, by the length of time they last. For example, you should have a different dress. No one can enjoy himself who undertakes to study and exercise in the same dress. In your study, use an old coat or gown. You will feel more easy and comfortable, and your dress—coat will last all the better for it. Some wear a baize jacket in study; and this is very well. Some study, summer and winter in their shirt-sleeves; but I cannot recommend it.

✓65. Draw near to God with humble heart and pray Him with sincerity.

✓66. Be sure your sin will find you out.

67. Never go aside from the path of virtue and rectitude.

68. When your knowlege is not in order, the more of it you have the greater will be your confusion.

✓69. Turn to God for mercy and help.

70. Poverty waits on idleness and extravagance.

✓71. Be careful not to interrupt another when he is speaking.

✓72. Beware of him who flatters you, and commends you to your face.

✓73. Speak well of the absent whenever you have a suitable opportunity.

74. Whatsoever thy hand findeth to do, do it with all thy might.

75. Let it be a rule with you that your light shall be extinguished by 10 o'clock in the evening. You may then rise at five, and have seven hours to rest, which is about what nature requires. Observe that the difference between rising at five and at seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of 10 years to man's life.

✓76. Be not too earnest, loud or violent in your conversation.

✓77. Use all possible diligence in your calling.

✓78. Lose no time.

79. When voice of any kind allures you, boldly say "No."

✓80. Be industrious.

✓81. Keep an account of your expenses.

✗82. Mark down every day what you spend.

✗83. Examine carefully your household expenditure.

✗84. Pay cash for all purchases. By paying cash, you can go where goods are cheapest.



✓85. Forget others' faults by remembering your own.

86. Consider the quality of articles as well as their price.

✓87. Avoid attending auctions or going to shops.

88. When tempted to buy anything, do not say, "Can I afford this ?" but, "Can I do without it ?"

✓89. Learn to say "No."

90. Search men's governing principles, and consider the wise, what they shun and what they cleave to.

✓91. Do not be greedy.

✓92. Make friends with the good, if you wish to be like them.

✓93. Do what is right, heedless of the foolish remarks of others.

✓94. Be not quick of tongue and slow of deed.

✓95. Put your mind to your business and don't trust to the chapter of accidents.

96. Be civil and obliging to all and dutiful where God and Nature command you.

✓97. Never be unprovided with pocket handkerchief.

98. Cope with the people in all their conditions and all their habits and humours.

✓99. Don't expectorate or clear your throat with a loud noise in public.

✓100. Avoid loud coughing or violent blowing of the nose (which should never be done with the finger) in public.

✓101. Speak your mind,  
But still be kind.

✓102. Never habituate yourself to hurry.

✓103. Learn to leave the past to His mercy and the future to His care.

104. Associate only with those of whose character you have reason to think well.

105. Don't be down-hearted.

106. Don't bet at all—not a fraction.

107. Be something, do something and fulfil the purpose of your being.

✓108. Don't speak positively and assuredly about a thing of which you are not absolutely sure.

109. In all matters of opinion be tolerant.

110. Don't confuse clothes with character.

111. Wink at a person's shortcomings.

✓112. Keep your temper.

113. Cultivate equanimity.

114. Preserve a calm and tranquil habit of mind.

✓115. Don't overwork.

✓116. Work when you should and must, and rest when you are tired and ought.

117. On the goods that are not thine  
Take good heed thou lay no finger;

Round the neighbour's better things,  
Let no wistful glances linger.  
Pilfer not the smallest thing;  
Touch it not however thou need it,  
Though the owner has enough;  
Though he knows it not, nor heeds it.  
Taste not the forbidden fruit,  
Though resistance be a trial;  
Grasping hand and roving eye;  
Early teach them self-denial.

118. If you force yourself to work when you feel you can't, you will only get yourself fevered and overwrought.

119. You can't do good work with a tired brain and a weary body.

120. Be habitually cheerful.

121. Don't fret your heart out about what you cannot help.

122. Learn to wait, not fretfully but patiently.

123. Don't be superlatively anxious about the future.

124. Make the very most and best of your leisure.

125. Clear your mind of false conceptions of success and failure.

126. Refuse the label of success to any life which does not embrace the spiritual and moral elements in man.

127. Get your meals regularly.

128. Eat slowly.

129. Masticate well.
- ✓130. Never bolt.
- ✓131. Never overeat.
- ✓132. Don't read at meals.
- ✓133. Look after your teeth, stomach and skin, and the rest of the system will look after itself.
- ✓134. If you've blundered, frankly own it.
- ✓135. Don't make lame excuses ; it is essentially mean.
- ✓136. Beware of beginnings.
- ✓137. Always be found at your post.
138. Be thorough.
139. Act promptly; don't procrastinate.
- ✓140. Be punctual, regular and systematic.
- ✓141. Take an interest in your work.
- ✓142. Complete one thing before you take up another.
- ✓143. Make free use of your note book.
- ✓144. Never trust to a bad memory.
- ✓145. Learn the art of being a good listner, a careful observer and an accurate reader.
- ✓146. Have a written programme of your day's work.
147. Let what capacity you have, be well applied.
- ✓148. If you are fond of learning you will soon be full of learning.
- ✓149. Youth is the season for improvement.

150. Read thoroughly what you undertake. Buy but few books; and never buy till you can pay for what you buy. You cannot more than half enjoy anything for which you owe. Make all that you do read your own; and you will soon be rich in intellectual wealth, and ever be making valuable additions to your stores.

151. As you salute so you shall be saluted.

152. Regard not dreams, since they are but the images of your hopes and fears.

✓ 153. Aim to be thoroughly trustworthy.

154. Do not examine a subject in order to get some general notion of it, but, if in haste, wait till you can do it thoroughly. No matter what it be—of great importance or small—if it be worth examining at all, do it thoroughly, and do it once for all; so that, whenever the subject shall again come up, your mind will be settled and at rest.

155. Be exact in statement.

156. Don't exaggerate.

157. If you do a right thing in order to avoid punishment your motive is a poor one; if you do a right thing in order that people should speak well of you, your motive is scarcely any better; but if you do a right thing because you feel it is the only possible—the only worthy—thing to do, your motive is a good one and could hardly be better.

158. Adhere to sober statement.

159. Confine your expenses or they will confine you.

160. Consult your pocket before going to the market.

161. Spend after your purse, not after your mind.

162. Learn to be content.

163. Spend all you get and you will be poor.

164. Do not fear to undertake to form any habit which is desirable, for it can be formed, and that with more ease than you may at first suppose. Let the same thing or the same duty, return at the same time every day, and it will soon become pleasant. No matter it may be irksome at first; but howsoever irksome it may be, only let it return periodically, every day, and that without any interruption for a time, and it will become a positive pleasure. In this way all our habits are formed.

165. If you are even with your enemy, the debt is paid; but if you forgive it, you oblige him for ever.

✓ 166. Do not keep late hours.

167. Take care of the pence and the pounds will take care of themselves.

168. Pattern after the wise and the good.

✓ 169. Do not give reins to your passion.

✓ 170. Know in your first start of life that truth is a potent charm in the world.

✓ 171. Learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good thing which lies next to your hand.

172. Never rail nor taunt. The one is rude, the other scornful, and both evil.

173. Friendship requires to be cultivated and takes time. Because a gentleman is polite, or receives you on a business visit, do not jump to the conclusion that henceforth you two are to be regarded as firm friends, and that you are at liberty to make him friendly visits or call on him, or send him private letters.

174. Master your temper lest it master you.

175. To never look the person you are speaking to in the face is considered indicative of a sly fox-like character and such habit should be avoided. It is not necessary to steadily gaze upon or stare at the person you are speaking to, but to keep your head turned aside, or your eyes cast down while carrying a conversation shows bad form.

176. Praise your friend and not yourself.

177. Remember your duty to God, your neighbour and yourself.

178. Honour to whom honour is due.

179. Imitate that which is good.

180. If you wish to be safe, speak ill of none.

181. Keep a close mouth if you have a wise head.

182. Keep God's commandments.

183. Lying is a bad trade.

184. Do not be proud; for pride is odious both to God and men.

✓185. If you come upon two or more friends conversing and desire to mix in their company ask if you may join, but do not intrude upon them. Some such phrase as "May I join" or "have you any objection to my joining," will suffice.

186. If you have an urgent need to speak to a person and he is engaged in doing anything at the time, or talking to some one else, you should preface your speech with "Pardon my intrusion," "Excuse my interrupting," or some such suitable apologetic term.

✓187. Despise not your inferiors.

188. Do a thing rather than wish it done.

✓189. Depend more on your exertions than fortune.

✓190. Be careful in your language and behaviour.

✓191. Sit not down to the table before thy stomach is empty, and rise before thou hast filled it.

✓192. Put a good face on your failure.

✓193. Beware of sinful company.

✓194. Be mindful of your promise.

✓195. Say unto wisdom : thou art my sister.

✓196. Turn your opportunities to good account.

✓197. Raise not imaginary difficulties.

✓198. If you keep company with wicked men you will soon learn their ways.



199. The friendship of one wise man is better than the friendship of a world of fools.

200. Be thankful to God for all His gifts.

201. Do not confide your secrets to every one.

202. Grapple with your difficulties and trust in God.

203. Never jeer at a man because he is unfortunate.

204. Always appear what you are, and a little below it.

205. Live within your income.

206. Never put off till to-morrow what you can do to-day.

207. Do not quarrel with your neighbours.

208. A man of sense may be in haste, but can never be in a hurry, because he knows whatever he does in a hurry he must necessarily do very ill. He may be in haste to despatch an affair; but he will take care not to let the haste hinder his doing it well. Little minds are in a hurry when the object proves (as it commonly does) too big for them; they run, they worry, they puzzle, confound and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about, well; and his haste to despatch a business only appears by the continuity of his application to it; he pursues it with a cool steadiness and finishes it before he begins any other.

209. While you can not serve men, how can you serve God ?

✓210. Be kind to the poor.

211. Endeavour, as much as you can, to keep company with people above you. There you rise, as much as you sink with people below you, for you are whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth, that is the least consideration : but I mean with regard to their merit, and the light in which the world considers them.

212. Never maintain an argument with heat and clamour ; though you think or know yourself to be in the right ; but give your opinion modestly and coolly, which is the only way to convince ; and if that does not do, try to change the conversation, by saying, with good humour, "We shall hardly convince one another, nor is it necessary that we should, so let us talk of some thing else."

213. Be temperate in speech as well as in eating and drinking.

✓214. Rise early, live soberly, and apply yourself with industry.

215. Affection in dress always misses the end it aims at, and raises contempt instead of admiration.

216. Negligence in dress is an error that ought to be corrected.

217. Know thyself.

218. Go about your work vigorously and not in a dead and alive fashion.

219. Believe not every tale.

220. Never hold any body by the button, or the hand, in order to be heard out ; for, if people are not willing to hear you, you had much better hold your tongue than them.

221. Be punctual in every thing. If you determine to rise at such an hour, be on the floor at the moment. If you determine to do so much before breakfast ; be sure to do it ; if to meet a society, or a circle of friends, be there at the moment.

222. The surest way not to fail is to determine to succeed.

223. Not to break is better than to mend.

224. Never give advice unasked.

225. Conceal thy domestic ills.

226. Do not rake up old grievances.

227. Be as careful of the property of others as you would of your own.

228. Meddle not with that which concerns you not.

229. Never insult people in distress.

230. Reproach not the unhappy, for the hand of God is on them.

- ✓ 231. Do not publish people's defects.
- ✓ 232. Set not too high a value on your own abilities.
- 233. Conquer thyself.
- ✓ 234. First learn to obey, before you pretend to govern.
- ✓ 235. True honour is required by nothing but good conduct.
- ✓ 236. Remember death.
- ✓ 237. Talk of devil and he is sure to come.
- 238. Who avoids small sins, does not fall into greater ones
- 239. Do all you can to be good and you will be so.
- 240. It is extremely rude not to give the proper attention, and a civil answer, when people speak to you ; or to go away, or be doing something else, while they are speaking to you ; for that convinces them that you despise them, and do not think it worth your while to hear or answer what they say.
- ✓ 241. Do the best and leave the rest.
- ✓ 242. Keep the common road and you are safe.
- ✓ 243. If you intend to do a mean thing, wait till to-morrow ; if a noble one, do it now.
- 244. The voice or manner of speaking should not be neglected : some people almost shut

their mouths when they speak, and mutter so that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither; some always speak as loud as if they were talking to deaf people; and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are distinguishing marks of the ordinary people, who have had no care taken of the education.

245. Like a tailor's needle, say, "I go through."

246. Catch the bear before you sell his skin.

247. Do not think that what is hard for you to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by you.

248. Never trouble yourself with trouble till trouble troubles you.

✓ 249. Love your life, poor as it is. You may perhaps, have some pleasant, thrilling, glorious hours even in a poor house.

✓ 250. Admonish your friends in private, praise them in public.

251. Love thy neighbour as thyself.

252. Confession of a fault makes half amends for it.

✓ 253. In the days of wealth, remember the hours of adversity.

✓ 254. Be slow to promise, but quick to perform.

255. Rebuke with soft words and hard arguments.

✓ 256. Never forget a kindness.

257. Unasked favour demands our gratitude.

✓ 258. Be not overwise.

259. Despise not a small wound, a poor kinsman, or a humble enemy.

260. A boaster and a fool are two of a school.

✓ 261. Remember that God pardons like a mother, who kisses the offence into everlasting forgetfulness.

262. It is better to suffer an injury than to commit one.

263. Birds in their little nests agree ;  
And 'tis a shameful sight,  
When children of one family  
Fall out, and chide, and fight.

264. When you are grown up you will, urgently require a reputation for being honest and truthful, and if you are not honest and truthful you will find it necessary to pretend to be. But you cannot keep up such a pretence for a life-time: take my word for it, in the end you will be found out. The only thing to do is to make the pretence unnecessary, and this you can do by cultivating these qualities during your boyhood so that by the time you are grown up they are an unchangeable

part of your character. It is by your character that men will judge you.

265. If you let the devil into the cart, you'll have to drive him home.

266. A word before is worth two behind.

✓ 267. Neither speak well nor ill of yourself. If well, men will not believe you; if ill, they will believe a good deal more than you say.

268. Whenever you are commended for anything, consider fairly, with yourself, whether you deserve it or not; and if you do not deserve it, remember that you are only abused and laughed at, and endeavour to deserve better for the future and to prevent irony.

269. You will never repent of being patient and sober.

✓ 270. The first step to greatness is to be honest

✓ 271. Let honesty and industry be your constant companions.

✓ 272. Be always faithful.

✓ 273. Prefer loss to unjust gain.

✓ 274. Be true to your word, your work and your friends.

275. Confide not in him who has once deceived you.

276. Command your temper, lest it command you.

277. Be not afraid of every stranger :  
Start not aside at every danger.

278. Two Sir Positives can scarce meet without a skirmish. .

279. Give your purse rather than your time.

280. The time for words has passed, and deeds alone suffice.

281. When you keep a man waiting, he employs the time reckoning up your faults.

✓282. Nothing is impossible to industry.

✓283. Live high, and high living will come to you.

284. Business may be troublesome but idleness is pernicious.

285. Better lose your labour than time in idleness.

✓286. A fool says, " I can't;" a wise man says, " I'll try".

✓287. Kind words bring back kind echoes.

288. Ask yourself these questions :—

(1) Do I pretend to be friendly with people I dislike and act the traitor behind their backs ?

(2) Do I despise boys who work hard and show themselves eager and ehthusiastic over whatever they do ?



- (3) Do I prefer boys who lie and cheat and feel more at home in their company than in the company of truthful, honest boys?
- 4) Do I invariably make fun of serious and even sacred things?
- (5) Do I ever try to persuade other boys to do wrong things, or things I dare not do myself?
- (6) Do I ever deliberately teach other boys wicked things because I like to see wicked things done?

If in your heart of hearts you are compelled to answer "yes" to any of these questions you had better look to yourself before it is too late. Nor until each question can be answered with an emphatic "No" is it possible for your soul to develop into the large, humane thing it must develop into if the purpose of existence is to be fulfilled.

✓ 289. The punishment of one is warning to others.

✓ 290. Better face a danger than be always in ear.

✓ 291. Better forced labour than nothing.

292. Borrowed garments never fit well.

293. Do not to-day, which you will repent of to morrow.

294. Tell me your associates and I will tell you what you are.

295. The aim, if reached or not, makes great the life; try to be Shakespeare, leave the rest to fate.

296. He who lives in a house of glass, must not throw stones at others.

297. Do not burden your remembrance with a heaviness that is gone.

298. This world belongs to the energetic.

299. Bitter is patience, but its fruits are sweet.

300. Take time by the forelock.

301. Constant occupation prevents temptation.

✓ 302. First deserve and then desire.

✓ 303. Give your tongue more rest than your eyes and your ears.

304. God sells knowledge for labour.

305. Diamonds cut diamonds.

306. Beware of the men of two faces.

307. Never light your candle at both ends.

308. Suppose that instead of going to school every day and getting plenty of drill and physical exercise, plenty of football and cricket, and running, you stayed in bed or in an arm-chair all day. Do you think your muscles would develop then? Would you learn to walk farther, kick harder, and jump higher then? Of course you wouldn't, because in order to grow, your muscles must have

exercise ; they must be in constant use. Well, it is just the same with the development of the mind. If you don't do your mathematical exercises you won't become a mathematician ; that's plain to everybody. If you don't cultivate friendly feelings towards people, you won't have many friends ; that's equally plain. And finally, if you don't practise being serious sometimes you won't become a serious person and if you don't become a serious person—serious, that is, at the right time and in the right place—you will never be a man of the least importance, or gain the respect of people whose good opinion is worth any thing.

309. Good literature keeps one's thoughts on a high level. A mind that is full of the healthy thoughts and ideas of good writers will reject the thoughts and ideas that are harmful and wrong, and it is quite impossible to read good books without getting immense benefit out of them, even though you get it unconsciously. When you go to the sea-side for a month you don't realize at the time that you are gaining increased health and vigour ; it is only afterward that you discover how much you have benefitted by the change. Good books improve the mind in the same stealthy way. Without your knowing it they give you higher ideals, they raise your standard of conduct.

310. Be what you would have others to become.

✓ 311. No noble task was ever easy.

✓ 312. Never say die !

Up, man and try !

313. Nothing can be done at once hastily and prudently.

314. Few have all they need, none all they wish.

315. Failures are with heroic minds the stepping stones to success.

316. When you invite a man to partake of your hospitality, you make yourself responsible for his happiness all the time that he is under your roof.

✓ 317. It is a great thing to do a little thing well.

318. Follow what is worthy of thee.

✓ 319. Experience is the best teacher, only the school fees are heavy.

✓ 320. Some men are wise, and some are otherwise.

321. Sit in your place and none will make you rise.

322. Thou canst not shape another's mind to suit thine own body. Think not, then, to be furnishing his brain with thy special notions.

✓ 323. We may give advice, but we cannot give conduct.

✓ 324. It is sure to be dark if you shut your eyes.

✓ 325. Of all studies, study your present condition.

326. Open rebuke is better than secret hatred.

327. He that never thinks can never be wise.

328. It is less painful to learn in youth than to be ignorant in age.

329. Education is the apprenticeship of life.

330. It is no small conquest to overcome yourself.

331. Keep the absolute calm of temper under all chances.

332. Keep the bowels open, the head cool and the feet warm.

333. Everything is sold to skill and labour.

334. Knowledge is power.

335. Entertain honour with humility, and poverty with patience.

336. Fall not out with a friend for a trifle.

337. Everytime you forgive a man you weaken him and strengthen yourself.

338. Good words cost nothing, but are worth much.

339. He is a fool who cannot be angry ; but he is a wise man who will not.

340. Humility is the foundation of all virtues.

341. Idleness is the parent of want and shame.

342. Be not clay in the hands of circumstances.

343. Don't budge, if you are at ease where you are.

344. To look forward to a pleasure is also a pleasure.

345. Do not throw your opinion in everybody's teeth.

346. Do not grieve more than a shilling worth over a lost shilling.

347. Early to bed and early to rise, makes a man healthy, wealthy and wise.

348. So soon as you feel confidence in yourself, you know the art of life.

349. A lantern in the hand is worth a dozen stars. Be a lantern, with all your might.

350. He is my friend that helps me, and not he that pities me.

351. An idler is a watch that wants both hands;  
As useless if it goes as it stands.

352. An unkind word slips easily off your tongue, but no six horses will bring it back.

353. Do not say a thing hurtfull to one's feeling.

354. To do no evil is good, to intend none is better.

355. Act well your part, there all the honour lies.

356. Take care of the minutes and the hours will take care of themselves.

357. The rewards of life depend upon diligence.

358. Love labour. For if thou dost not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind.

✓359. Impossible is a word only to be found in the dictionary of fools.

360. Hast thou done what was thy duty? Trust providence. He leaves thee not.

361. Nor love your life, nor hate; but what thou liv'st, live well, how long or short permit to Heaven.

362. If you want to disobey God, seek a place where He cannot see you.

363. Work as if thou hadst to live for aye;  
Worship as if thou wert to die to-day.

364. As you learn, teach; as you get, give; as you receive, distribute.

365. It is a very old and very true saying that failure is the only high road to success.

366. Accustom yourself to master and overcome things of difficulty.

367. A book is not a dead thing, it is a living man. A library is not a mausoleum, it is the abode of the living. We go into our library and ask now Milton, now Shakespeare, now Dante, now Homer, now Plato, now Aristotle, to talk to

us. All the wise men of the world are on these shelves; wiser than they were when they lived, for now they are wise enough to speak for themselves when you want them to speak, and wise enough to keep them silent when you want them to be silent.

368. Give not thy tongue too great a liberty, lest it make thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hands. If thou desirest to be held wise, be so wise as to hold thy tongue.

369. Give according to your means, or God will make your means according to your givings.

370. Think all you speak, but speak not all you think.

371. Modesty is one of the chief ornaments of youth.

372. You cannot be lost on a straight road.

373. If you have done a good deed, boast it not.

374. Better to be untaught than ill-taught.

375. He that depends on another man's table often dines late.

376. For every ill beneath the sun,  
There is some remedy or none :  
If there be one, resolve to find it,  
If not, submit, and never mind it.

377. Lose an hour in the morning, and you will be all day hunting for it.

378. A joke should not be carried too far.



379. Be not a friend to the wicked—charcoal when hot, burns; when cold, blackens the fingers.

380. Men get wealth by industry and economy.

381. It is in the minute circumstances of a man's conduct that we are to inquire for his real character. In these he is under the influence of his natural disposition, and acts from himself; while in his more open and important actions, he may be drawn by public opinion, and many other external motives, from that bias which his disposition would have taken

382. Keep doing something, so that the devil may always find you occupied.

383. Education is a possession that none can take away.

✓ 384. A fool's heart is always dancing on his lips.

385. Wilful imprudence is inexcusable.

386. Beware of beginnings.

✓ 387. If you wish to be a scholar, you must not allow yourself to be entangled into the pleasures of fashionable society.

388. We have two ears and one mouth.

Have you ever thought

. . . That we should listen more

And not speak so much?

We have two eyes and one mouth.

What does it mean?

We must look about us carefully  
And not speak so much.  
We have two hands and one mouth.  
What does Nature intend ?  
That we should work harder  
And not eat so much. —*J. Rikert.*

389. Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much yet they accomplish much.

390. Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence.

391. Love your neighbour, but do not pull down the hedge.

392. Do your duty and a little more.

393. Life is a duty—dare it;  
Life is a burden—bear it;  
Life is a thorn-crown—wear it.

394. Think that this day will never draw again.

395. Take trouble that you may be saved trouble.

396. Take time in time, ere time be lost.

397. Never whip your brain. All high pressure is dangerous. Study to think as quietly and as easily as you breathe. Never force yourself to learn what you have no talent for. Knowledge without love will remain a lifeless manufacture, not a living growth. Be content to be ignorant of

many things that you may know one thing well, and that the thing which God especially endowed you to know. It requires fire to fuse the materials of thinking, no less than to melt the iron in the foundry.

But remember this, however strong you may be, physically, to strike a blow, and however sharp, intellectually, to recognize a fact and discern a difference, your success in the game of life depends on the serious culture which you give to the third formative force in human character, your moral nature; and of the rightful supremacy of this element a comprehensive expression is found in the right simple word, love. On this all prophets, poets, and philosophers are agreed.

—*Prof. Blackie.*

398. To sow bad habits, and reap peace of mind is impossible. To sow earth and reap heaven is impossible. To sow self-indulgence and reap joy is impossible. Seedtime and harvest are cause and effect. Youth is your sowing time. You must sow good in youth if you would reap the fruits of joy later.

399. Do not let the burden of to-morrow break the back of to-day.

400. If your face wants to smile, let it, does not, make it.

401. Catch not at the shadow and loose the substance.

402. If you wish to give your talents fair play, dress well.

403. If you will enjoy the fire you must put up with the smoke.

404. The shameless have no fear of public opinion.

405. It is knowledge and not age that makes one wise.

406. Expect not at another's hand what you can do by your own.

407. The devil tempts all, but an idle man tempts the devil.

408. In the hour of adversity be not without hope, for crystal rain falls from black clouds.

409. Every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

410. If you wish for good advice consult an old man.

411. Be careful or you may be full of cares.

412. That is not in the mirror which you see in the mirror.

413. Every *why* hath a *wherefore*.

414. Fools rush in where angels fear to tread.

415. When you are a man you will have great need of a particular quality which is calculated not only to make your own life smoother and happier but the lives of those around you smoother and happier too. This is the quality of kindness. The man who has no kindness in him cannot be a happy man, because he will live in a

world made up of people he doesn't like and who don't like him. A man who doesn't show a certain amount of liking for his fellow-men can't expect his fellow-men to show much liking for him, can he? Therefore for your own happiness it is absolutely necessary that when you are a man you should have inside you lots of kindly feelings for others—that is to say, you must be companionable, courteous, sympathetic, and anxious to help when you see that help is required.

416. He that blows the dust fills his own eyes.

417. Clowns are best in their own company, but gentlemen are best everywhere.

418. Dumb dogs and still waters are dangerous.

419. Deliver your words not by numbers but by weight.

420. Think of ease but work on.

421. If others say how good are you,  
Ask yourself if it is true.

422. Since God is good, you must regard Him as the author of all your blessings ; your misfortunes you must assign to other causes, but never to God.

423. Practise what you preach.

424. When all is done, learn this my son,  
Not friend, nor skill, nor wit at will,  
Nor ship, nor gold, but only God  
Doth all in all.

425. Set your affections on things above.

426. Imagine what a grief you will be to your parents if you don't come up to their expectations. Their greatest ambition is to see you turn into an honest, industrious boy, and from that into the right kind of man, and if you don't you will be a sorrow to them as long as they live.

427. It will not do to be saints at meetings, and sinners everywhere else.

428. Unreasonable silence is folly.

429. A healthy body is good ; but a soul in right health — it is the thing beyond all others to be prayed for ; the blesseddest thing this earth receives of heaven.

430. Sink not in spirit ; who aimeth at the sky,  
Shoots higher much than he that means  
a tree.

431. Love brings love and hate brings hate.

432. Never leave any question half decided.

433. Be master of your own actions.

434. If you should make a mistake, the experience will help you by making you wiser for the future.

435. Never make a decision in haste.

436. If your lips would keep from slips,  
Five things observe with care ;  
To whom you speak, of whom you speak,  
And how, and when and where.

437. Never entertain regrets after you have made a decision.

438. Never yield to temper nor entertain irritation.

439. If you wish people to be kind to you, you must be kind to them, and if you wish people to be generous toward you, you must be generous toward them. The kindness and generosity you show to others will nearly always bring you kindness and generosity, in return.

440. Never decide to do that which will injure other people.

441. Be honest with yourself and in your dealings with others.

442. Do not attempt to do too much at first, for therein is a great source of failure.

443. Let courage, preaseverance and determination be your motto.

444. It is not what a man earns but what he saves that makes him rich.

445. It is not what a man observes but what he retains that makes him wise.

446. As long as one makes no effort to gain success, he will attract only the thoughts of unsuccessful people.

447. Make your decisions final and never do any thing by halves.

448. Every hour spent in self-improvement will repay a hundred fold.

449. Remember, the world makes way for a determined man.

450. Eye hath not seen nor ear heard the things which God has prepared for those that love Him.

451. Do not argue against a fact which is clear as daylight.

452. Climb not too high, lest the fall be the greater.

453. Do not look at the coat, but at what is under the coat.

454. The experience of one day is a guide for the conduct of the next.

455. Of all things in this world that go to make up character, effort is the most important. The boy who tries hard at everything he undertakes is laying up vast stores of energy in his mind, and these stores of energy will make him what is called a 'forcible character,' a driving power, wherever he goes and whatever he does.

456. A learned man always has riches within himself.

457. Some suggestions in the form of hints, in relation to study:—

- (1) NUMBERS OF HOURS OF DAILY STUDY.—No fixed time can be marked out for all. This must vary with the constitution of each individual. The attention must all be absorbed; the thoughts must all be brought in, and turned upon the subject of study. Do not call miscellaneous reading, study. Be



sure to get as much of your study in the morning as possible. The mind is then in good order.

- (2) **POSITION OF THE BODY.**—Walk or sit perfectly erect, standing is the best method of study. In writing, in the study of languages, and most kinds of mathematics, you must be confined to one spot. If you can change positions, and stand a part, and sit a part of the time, it will be well. If your eyes are weak, be sure to wash them in cold water the last thing at night and the first in the morning.
- (3) **NO CONVERSATION IN STUDY HOURS.**—Keep the room silent. You cannot study to advantage if any conversation is allowed in the room. Studying aloud is a very bad practice. The habit is soon formed so that it becomes necessary to have a constant “Bee” to aid it.
- (4) **BE THOROUGH IN EVERY STUDY.**—He who accustoms himself to pass over a word or sentence, or a single point of mathematical inquiry, without thoroughly understanding every thing that can be known about it, will soon be known as an inaccurate scholar ; will feel but half confident on any subject.

One lesson or one book, perfectly and thoroughly understood, would do you more good than ten lessons, or ten books, not half studied.

(5) REVIEWING.—Remember that the great secret of being successful and accurate as a student, next to perseverance and punctuality is the constant habit of reviewing.

(6) REST OF MIND—Learn to rest the mind by variety in your studies, rather than by entire cessation from study.

458. Safety lies in a middle course.

459. Trust not a new friend, nor an old enemy.

460. Do not live one way in private, and another in public.

461. You will be sad if you keep only your own company.

462. It is no use trying to run away from difficulties, they are sure to overtake you. Face them boldly and they will often vanish.

463. It is better to think of the merits of your enemies than of the defects of your friends.

464. Those who are never grave when they are young, will be melancholy when they are old.

465. Try, as far as possible, to keep your mind free from earthly cares.

466. Recompense to no man evil for evil.

467. Do good, no matter to whom.

468. Be severe to yourself and indulgent to others ; the conscience should be more strict than the judgment.

469. Seek God within yourself and you will assuredly find Him, and with Him peace and joy.

470. He that stumbles and falls not is still getting on.

471. Write down the advice of him who loves you, though you like it not at present.

472. Idleness is the key to poverty's door.

473. Be on your guard against a silent dog and still water.

474. Begin ; to have begun makes the work half done. Half still remains ; again begin this, and you will complete the task.

475. Do well and fear not ; do ill, and be on your guard.

476. Listen, see, and be silent, if you wish to live in peace.

477. Beware of the anger of a patient man

478. To everything there is a season.

479. Don't make a bad business worse.

480. No body knows who may be listening ; say nothing which you would not wish to be put in the daily paper.

481. A good head will get itself hats.

482. He who commences much, finishes little.

483. When thou utterest not a word, thou hast laid thy hand upon it; when thou hast uttered it, it hath laid its hand on thee.

484. Wear your learning like your watch, in a private pocket; and do not pull it out and strike it merely to show that you have one.

485. He who speaks evil of others, should first examine himself.

486. Arrange to be alone with God, heart to heart ten minutes in the morning, and again for as many every evening. Surely this is not too much to give up to secure eternal peace.

487. If you do not find rest in yourself, it is useless to look for it elsewhere.

488. In times of prosperity do not forget that dark days are coming.

489. Do not make a friend of one you cannot trust; but when you have made a friend, trust him.

490. If you cannot keep your own secret, it is unreasonable to expect any one else to do so.

491. When you have done your best wait the result calmly and with hope.

492. Cleverness serves for everything but suffices for nothing.

493. Sin is the main source of sorrow.

494. Be not angry that you can not make others as you wish them to be, since you cannot make yourself as you wish to be.

495. Consider the sorrows of thy friend to be thine own.

496. Never chose a base fellow to be your friend, but shun such an one as a sailor avoids an unsafe anchorage.

497. If you could let men go their way, they will let you go yours.

498. Live, as you will wish to have lived when you come to die.

499. Never be outdone in meekness and kindness.

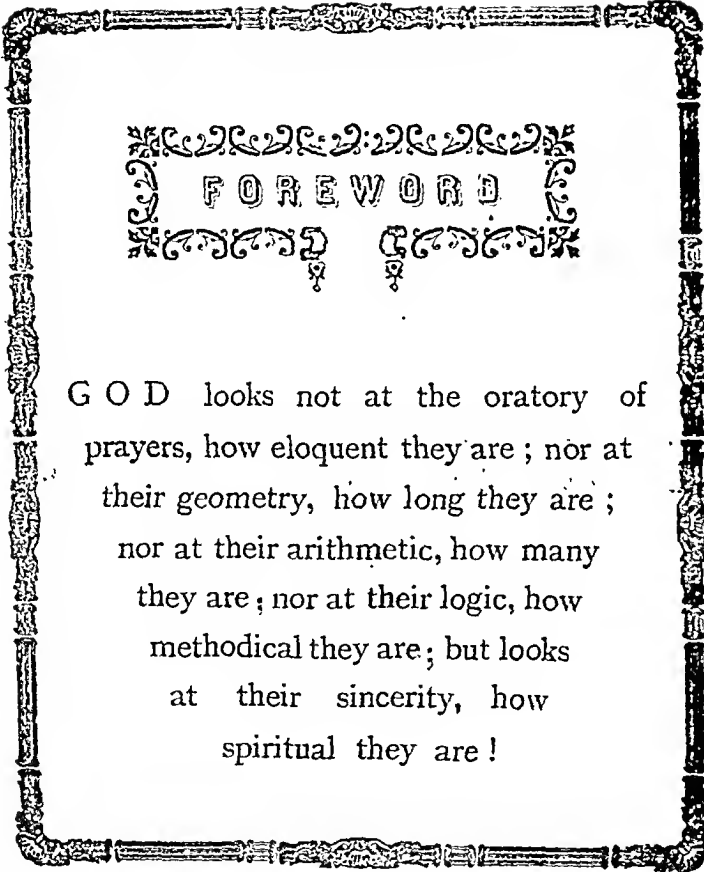
500. Oh look not for trouble  
That never may come,  
Weave not a gloomy curtain  
To darken, your home ;  
Nor draw from the future  
Dread phantoms of woe,  
To blight every season  
Of comfort below.



PART II



**A COUNCEL TO THE EQUALS**

A thick, ornate border with a repeating floral and scrollwork pattern frames the entire page.

## FOREWORD

G O D looks not at the oratory of prayers, how eloquent they are ; nor at their geometry, how long they are ; nor at their arithmetic, how many they are ; nor at their logic, how methodical they are ; but looks at their sincerity, how spiritual they are !

## PART II

### A COUNSEL TO THE EQUALS



WHAT SHALL IT PROFIT A MAN, IF HE GAIN THE WHOLE WORLD AND LOOSE HIS OWN SOUL.—*Jesus Christ.*

1. Love is lord of all, and is in all the same.—*Laberius.*

✓ 2. Love is as boundless as the ocean, as wide as the universe, and as imperishable as the granite rock. Absence inflames it, weakness fans it, trial strengthens it, sacrifice ennobles it, and religion sanctifies it —*Ruby Ellis.*

✓ 3. True love is that which ennobles the personality, fortifies the heart, and sanctifies the existence.—*Amiel.*

4. True love is indestructible :  
Its holy flame for ever burneth;  
From heaven it came, to heaven returneth ;  
Too oft on earth a troubled guest,  
It here is tried and purified  
Then hath in heaven its perfect rest;  
It soweth here with toil and care,  
But the harvest-time of love is there.  
—*R. Southey.*

5. God looks not to see if thy hands are full ;  
He looks to see if they are clean.—*So'da.*

6. The body is like a piano, and happiness is like music ; it is needful to have the instrument always in order.—*H. W. Beecher.*



7. He alone is happy who can say; welcome life, whatever it brings; welcome death, whatever it is.—*Bellingbrooke*.

8. Receiving a new truth is adding a new sense.—*Liebig*.

9. Death and love are two wings which bear men from earth to Heaven.—*Michael Angelo*.

10. The timid are in fear before danger, the cowardly in danger, and the courageous after danger.—*Jean Paul*.

11. To Him no high, no low, no great, no  
small;  
He fills, He bounds, connects and equals  
all.—*Pope*.

12. A mother's love is like fire which burns the hotter the more we stir it. It may be stirred with ingratitude, and, if possible, lasts the longer.  
—*Ruby Ellis*.

13. Why so impatient, my heart ?  
He who watches over birds, beasts and  
insects,  
He who cared for you whilst you were  
Yet in your mother's womb,  
Shall he not care for you now that you  
are come forth ?  
Oh my heart ; how could you turn from  
the smile of your Lord and wander far  
from Him ?  
You have left your Beloved Lord and are  
thinking of others : and this is why all  
your work is in vain.  
—*Kabir*

14. Most men forget God all day, and ask Him to remember them at night. (?)

15. Who ne'er in weeping ate his bread.  
Who ne'er throughout the night's sad hours  
Hath sat in tears upon his bed,  
He knows you not, ye Heavenly Powers !  
—*An old harper.*

16. He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.  
—*J. Ruskin*

17. It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.—*W. M. Thackeray.*

18. Knowledge is a treasure at once priceless and imperishable.—*Gladstone*

19. Blessed is the memory of those who have kept themselves unspotted from the world ! Yet more blessed, more dear, the memory of those who have kept themselves unspotted in the world.  
*Mrs. Jamieson.*

20. Habit, if not resisted soon becomes necessity.—*St. Augustine.*

21. If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning can rival.  
—*Emerson.*

22. We all know the fate of the irascible man at the telephone—the louder he shouts the less he is heard at the other end. So it is in life.

No useful work has ever been done to an accompaniment of loud-voiced abuse, usually mere sound and fury, signifying nothing. — *R. Frost.*

23. He that will not leave the lower for the higher is not worthy of the higher. — *Tiffany.*

24. Neither let mistakes nor wrong directions, of which every man in his studies and elsewhere falls into many, discourage you. There is a precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right. — *Carlyle.*

25. Let us shut out the world, live in the consciousness of God, and we will know of the mysteries of death and eternity. (?)

26. The critic is usually a man who has failed. — *Disraeli.*

27. Not he whose father or mother is dead is orphaned in the world, but he who has won for heart and mind no love and no knowledge. — *Ruckert.*

28. Skill to do comes of doing, knowledge comes of eyes always open and working hands; and there is no knowledge that is not power — *Emerson.*

29. If fortune give thee less than she has done,  
Then make less fire, and walk more in  
the sun. — *R. Baker.*

30. Be what you ought to be, the rest is God's affair. — *Amiel.*

31. Art thou anvil, be patient; art thou hammer, strike hard.—*Pr.*

32. If man has been searching for God, God also has been searching for man. It is He who prompts our search and creates the hunger in our hearts, and it is He who will guide us to Himself. Within our own hearts we find the conviction of the existence of God, of His holiness, and of our own sinfulness. But just because our hearts are darkened by sin and our minds clouded by doubt and ignorance, we fail really fail to come into a satisfying relation with Him.

—*S. Eddy.*

33. A flower cannot blossom without sunshine, and a man cannot live without love.

—*Max Muller.*

34. I've studied men from my topsy-turvy  
Close, and I reckon, rather true.

Some are fine fellows: some, right  
scurvy;

Most, a dash between the two.

—*Meredith.*

35. Failures are, with the heroic minds, the stepping-stones to success. (?)

✓ 36. Knowledge produces mildness of speech; mildness of speech, a good character; a good character, wealth; wealth, if virtuous actions attend it, happiness.—*Hitopadesa.*

37. In every thing you will find annoyances, but you ought to consider whether the advantages do not predominate.—*Manander.*

38. By nature all men are alike, but by education very different.—*Chinese. Pr.*

39. There are three things to beware of through life ; when a man is young, let him beware of his appetites ; when he is middle-aged, of his passions and when old, of covetousness, especially.—*Confucius.*

40. As rain breaks through an ill-thatched house, passions break through an unreflecting mind.  
—*Dhamapada.*

41. I love such mirth as does not make friends ashamed to look upon one another next morning.  
—*I. Walton.*

42. The God of merely traditional believers is the great Absentee of the Universe.  
—*W. R. Alger.*

✓ 43. Men of the first quality learn nothing, and become wise ; men of the second rank become sensible, and learn long ; men of the third sort remain stupid, and learn words.—*Ruckert.*

44. If your foot slip, you may recover your balance, but if your tongue slip, you cannot recall your words.—*Telugu Pr.*

45. Be wisely worldly, but not worldly wise.  
*Quarles*

46. He who mixes with unclean things becomes unclean himself ; he whose associates are pure, becomes purer each day.—*Talmud.*

47. Every temptation that is resisted, every noble aspiration that is encouraged ; every sinful

thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward towards a richer life and a higher character.—*Fiske*.

48. Do naught to others which, if done to thee, would cause thee pain.—*Mahabharata*.

49. He who tells a lie is not sensible how great a task he undertakes ; for he must be forced to invent twenty more to maintain one.—*Pope.*

50. If you would have a happy family life, remember two things: in matters of principle, stand like a rock; in matters of taste, swim with the current. (?)

51. Quiet conscience hopes to come,  
and diligence in duty,—  
Guard thou these lesser matters :  
Never nurse regrets ;  
For sins, repent, forsake ;  
for chances lost, forget them ;  
Take thy cup as it is mixed ;  
accept thy lot with patience ;  
Count all things sent of Providence,  
that are not shame or wrong ;  
Many have killed their  
comforts by saddening reveries ;  
Régrets are weakness, folly,  
grief—spunge all regrets away.  
Never worry for the future ;  
as never bewail the past ;  
Trust in God ; for day by day  
He giveth daily bread ;

Thy fears may never come to head,  
                   thy carefulness is vanity ;  
 And all thou gainest by distrust  
                   is loss of peace of mind.  
 Never delay about the present,  
                   duties are all nows,—  
 Do that thou hast to do a' once,  
                   and rid thee of its care.  
 The letter left unanswered  
                   is a petty thorn of thought ;  
 Occasion once neglected  
                   may not visit thee again ;  
 Things to be done, once done,  
                   are flung behind for ever,  
 And hinder not our onward way,  
                   nor vex us with their coming ;  
 Cheerfully, diligently, reasonably,  
                   work the work before thee,  
 Abjuring all the lesser sins,  
                   regret, distrust, delay.

—*M. Tupper.*

52. After friendship it is confidence, before friendship it is judgment.—*Seneca.*

53. And how few of us ever stop to consider what a boon good health is ! Ask the rich man how much of his wealth he would give in exchange for health and vigour. I venture to say that if he is in bad health, and that his good is only a remembrance to him, he would willingly give all his wealth in exchange for health. And he would be wise, for without health to enjoy it nothing on this side of the grave is of any real use to a man.—*Mac Cabe.*

✓54. In character, in manners, in style, in all things, the supreme excellence is simplicity.

—*Longfellow*.

✓55. He that loves reading has every thing within his reach.—*W. Gougeon*.

56. Circumstances are things *round about* ; we are *in* them, not *under* them.—*Lander*.

✓57. Well arranged time is the surest mark of a well-arranged mind.—*Putman*.

58. We are not to be astonished that the wise walk more slowly in their road to virtue than fools in their passage to vice ; since passion drags us alone, while wisdom only points out the way.

—*Confucius*.

59. Misunderstandings and neglect cause more mischief in the world than even malice and wickedness.—*F. W. Robertson*.

✓60. Friendship is a word the very sight of which in print makes the heart warm.

—*A. Birrell*.

61. He that has not religion to govern his morality, is not a Dam better than my Mastiff-Dogg ; he is a very good Moral-Mastiff, but if you hurt him he will fly in your face, and tear out your throat.—*S. Ide*.

✓62. A faithful friend is better than gold—a medicine for misery, an only possession.—*Barton*.

63. Touch not the lute when drums are sounding around ; when fools have the word, the wise will be silent.—*Herder*.





71. Needless haste is half-sister to delay.  
—*Pr.*

72. He that can reply calmly to an angry man is too hard for him.—*Pr.*

73. With respect to particular actions, opinion determines whether they are good or ill; and conscience approves or disapproves, in consequence of this determination, whether it be in favour of truth or falsehood.—*J. Dymond.*

74. Our repentance is not so much regret for the ill we have done as fear of the ill that may happen to us in consequence.  
—*La Rocheftucquid.*

75. There is nothing that people bear more impatiently, or forgive less, than contempt: and an injury is much sooner forgotten than an insult. If, therefore, you would rather please than offend, rather be well than ill spoken of, rather be loved than hated, remember to have that constant attention about you which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill will.—*Chesterfield.*

76. Many talk like philosophers and live like fools.—*Pr.*

77. He that is full of himself is very empty.  
—*Pr.*

78. I say unto you: swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool. Neither shalt thou swear by the head, because thou canst not make

one hair white or black. But let your communication be : Yea : Nay. Whatsoever is more than these ( any extra assertion ) cometh of evil.

—*Jesus Christ.*

79 Wealth heaped on wealth nor truth nor safety buys ;

The dangers gather as the treasures rise.

—*Johnson.*

80. Man's inhumanity to man makes a countless thousands mourn.—*Burns.*

81. Respect a man, he will do thee more.—*Pr.*

82. The passions and actions of men should not be condemned or laughed at, but understood.(?)

83. We make provisons for this life as if it were never to have an end, and for the other as though it were never to have a beginning.

—*J. Addison.*

84. The man that stands by himself the universe stands by him also.—*Emerson.*

85. Duties are ours ; event are God's. (?) <sup>Ly</sup>

86. The man who works like a slave, eats like a king.—*Pr.*

87. Let us first learn what it is to deny another, and then we shall know what is to deny oneself.—*Crysostom.*

88. Not failure, but low aim, is crime.

—*J. R Lowell.*

89. Bees that have honey in their mouths have stings in their tails.—*Pr.*

90. If thine enemy hate thee, and unjustly hate thee, know that the lust of the world reigns in him, therefore he hates thee. If thou also hate him, because he hateth thee, thou renderest evil for evil.—*S. Augustine.*

91. An ounce of patience is worth a pound of brain.—*Pr.*

92. He that wants to beat a dog will easily find a stick.—*Pr.*

93. A man conducts himself abroad as he has been taught at home.—*Don. Maxim.*

94. Wise men are instructed by reason ; men of less understanding, by experience ; the most ignorant by necessity ; and beasts by nature.

—*Cicero.*

✓ 95. He who is his own friend is a friend to all men.—*Seneca.*

96. The first faults are theirs that commit them,  
The second are theirs that permit them.  
(?)

97. Flee from pretended friends when they offer you flattery ; however true such may appear, they are not real gold but only metal gold.

—*Firso de Molina.*

98. He who comes up to his own idea of greatness must always have had a very low standard of it in his mind.—*Hazlitt.*

99. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income, twenty pounds, annual

expenditure twenty pounds ought and six, result misery.—*Dickens*.

100. NEVER GIVE UP.—What if you fail in business? You still have life and health. Don't sit down and cry about mishaps, for that will never get you out of debt, nor buy your children frocks. Go to work at something, eat sparingly, dress moderately, drink nothing exciting, and above all, keep a merry heart, and you'll be up in the world.

101. With reasonable man, I will reason; with humane man, I will plead; but to the tyrants I will give no quarter, nor waste arguments where they will certainly be lost.—*Garrison*.

102. The art of becoming of importance in the eyes of others, is not to overrate ourselves, but to cause them to do it.—*Billings*.

103. I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone.—*Gilpin*.

104. If you would be known, and not know, vegetate in a village; if you would know, and not be known, live in a city.—*C. Colton*.

105. All our wants, beyond those which a very moderate income will supply, are purely imaginary.—*Balingbrokr*.

106. He is a fool who prefers hearsay to an eye-witness. —*Fr*.

107. One may lead a horse to the water, but twenty cannot make him drink.—*Fr*.

108. If a man is unhappy, this must be his fault; for God made all men to be happy.

—*Epictetus.*

109. Blessed be the man whose work drives him. Something must drive men; and if it is wholesome industry, they have no time for a thousand torments and temptations.

—*H. W. Beecher.*

110. There are many scapegoats for our sins, but the most popular is Providence.

—*Mark Twain.*

111. To live for others, to suffer for others, is the inevitable condition of our being.—*Westcott.*

112. The heart is like a musical instrument of many strings, all the chords of which require putting in harmony.—*Sa'di.*

✓ 113. A book is not a dead thing, it is a living man.—*Lyman Abbott.*

✓ 114. Books are men's hearts in other men's hands.—*Arabic.*

115. It is a sign that your reputation is small and sinking, if your own tongue must praise you; and it is displeasing to others to hear such commendations.—*J. Adairson.*

116. He who lives without definite purpose achieves no higher aim than to serve as a warning to others. He is a kind of bell-buoy, mournfully tolled by the waves of circumstances, to mark the rocks or shoals which are to be avoided. (?)

✓ 117. An ungrateful man is a tub full of holes.  
—*Pr.*

118. Some persons take reproof good—  
humouredly enough, unless you are so unlucky  
as to hit a sore place. Then they wince and  
writhe, and start up and knock you down for  
impertinence, or wish you good morning.—*Har.*

119. Envy is like the rust of iron; it wears  
away the envious.—*Arabic.*

120. I am always content with that which  
happens; for I think that what God chooses is  
better than what I choose.—*Epictetus.*

~ 121. Man's life is like a shadow; it appears  
to be motionless, but it is ever moving away.  
—*Arabic.*

122. The best sort of revenge is not to be  
like him who did the injury.—*M. Aurelius.*

✓ 123. The wise man's tongue is in his heart,  
and the foolish man's heart is in his mouth.  
—*Arabic.*

124. A preacher whose deeds do not conform  
with his words condemns himself.—*Arabic.*

✓ 125. Let each man learn to know himself;  
To gain that lesson let him labour;  
Correct those failings in him himself;  
Which he condemns so in his neighbour!  
How lenient our faults we view,  
And conscience voice so aptly smother;  
But, oh, how harshly we review  
The self-same failings in another!

And when we meet an erring one,  
Whose deeds are blameable and thoughtless,  
Consider ere you cast the stone  
If you, yourself, be pure and faultless.

O! list to that small voice within  
Whose whisp'rings oft make man confounded.  
And trumpet not another's shame;  
You'd blush deep if your own were sounded.

Or in self judgment if you find  
Your deeds to others are superior,  
To you hath providence been kind,—  
As you should be to those inferior.

Example sheds a genial ray  
Of light, that men are apt to borrow;  
So first improve yourself to-day,  
And then improve your friend to-morrow.

Let each man learn to know himself;  
To gain that lesson let him labour;  
Correct those failings in himself,  
Which he condemns so in his neighbours!

*P. B. Randolph.*

126. Vain men delight in telling what honours have been done them, what great company they have kept, and the like; by which they plainly confess that these honours were more than their due.—*Swift*.

127. Very few people are good economists of their fortune, and still fewer of their time.  
—*Chesterfield*.



128. Good temper is like a sunny day ; it sheds its brightness upon everything.—(?)

129. If there is a virtue in the world at which we should always aim, it is cheerfulness.  
—*Lord Lytton.*

130. Let dogs delight to bark and bite,  
For God hath made them so.—*Watts.*

131. The best prayer at the beginning of a day is that we may not lose its moments.  
—*Ruskin.*

132. Foot firm, and faith fast,  
Stand still till storm past.—*Pr.*

133. To be disobedient through temptation, is human sin ; but to be disobedient for the sake of disobedience is fiendish sin.—*Ruskin.*

134. A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment: A stone is in many years becoming a ruby ; take care that you do not destroy it in an instant against another stone.  
—*Sa'di.*

135. Never assent merely to please others. For that is, besides flattery, oftentimes untruth ; and discovers a mind liable to be servile and base : nor contradict to vex others, for that shows an ill temper, and provokes, but profits no body.  
—*W. Penn.*

136. The fruits of labour are sweeter than the gifts of fortune.—*Pr.*

137. Those who reject iron cannot make steel.—*Chinese Proverb.*

138. An ass that kicketh against the wall receiveth the blow himself.—*Eng. Pr.*

139. A promise is a contract, differing from such contracts as a lawyer would draw up, in the circumstance that ordinarily it is not written. The motive for signing a contract is to give assurance or security to the receiver that its terms will be fulfilled. The same motive is the inducement to a promise. To promise and not to perform is to deceive.—*J. Dymond.*

140. Little-minded people's thoughts move in such small circles that five minutes' conversation give you an arc long enough to determine their whole curve.—*Holmes.*

141. Few persons have courage to appear as good as they really are.—*Hair.*

142. Reason governs the wise man and cudgels the fool.—*Pr.*

143. Mount up, for heaven is won by prayer ;  
Be sober—for thou art not there.

—*Keble*

144. A book should be luminous, but not voluminous.—*Bovee.*

145. Sweet are the fruits of adversity ; we sow in tears, reap in joy. (?)

146. Oh heart be soft and true

While thou dost beat ;

Oh hands, be swift to do ;

Oh lips, be sweet.—*M. F. Butts.*

147. What may be my future lot,  
 Well I know, concerns me not ;  
 This should set my heart at rest—  
 What Thy will ordains is best. (?)

148. I will not marry a wife to be my master.  
 —*Martial.*

✓ 149. Our best friends are those who tell us of  
 our faults, and teach us how to correct them. (?)

150. HOW TO READ A BOOK. Lord  
 Macaulay, in recalling some instances of his  
 childhood, said: "When a boy I began to  
 read very earnestly, but at the foot of every  
 page I read I stopped and obliged myself to give  
 an account of what I had read on that page. At  
 first I had to read it three or four times before I  
 got my mind firmly fixed. But I compelled my-  
 self to comply with the plan, until now, after I  
 have read a book through once, I can almost  
 recite it from the beginning to the end."

151. It is better to prevent a quarrel before—  
 hand than to revenge it afterwards.—*Pr.*

152. I would much rather break the prison  
 of a wall or of the laws, than the bond of my  
 words.—*Montaigne.*

153. Life is a wrestle with the devil, and  
 only the frivolous think to throw him without  
 taking off their coats.—*Barrie.*

154. It is the heart and not the brain,  
 That to the highest doth attain.  
 —*Longfellow.*

155. Kindness to the wronged is never  
Without its excellent reward,—  
Holy to human-kind and ever  
Acceptable to God.—*J. G. Whittier.*

156. It is more honourable to acknowledge  
our faults than to boast of our merits. ( ? )

✓ 157. Don't fancy that you will lower your-  
self by sympathy with the lower creatures ; you  
cannot sympathise rightly with the higher,  
unless you do with those.—*Ruskin.*

✓ 158. Great men are not only popular them-  
selves ; they give popularity to whatever they touch.  
—*Fournier.*

159. Lazy folks ask for God with their lips,  
but their hearts pray God that they may not find  
Him.—*Croele.*

160. A stone is heavy, and the sand weighty ;  
but a fool's vexation is heavier than them both.  
—*Solomon.*

161. Popularity is seldom or never won by  
those who are quick to take offence and ready  
to show resentment. "It is true of many persons  
that their memory is nothing but a row of books  
on which to hang up grudges," and the most  
agreeable man is always willing to keep his mind  
wholesomely clear of grudges. He is willing to  
forgive or ignore the errors of others and he  
cultivates a cheerful habit.—*E. Holt.*

162. Idleness travels slowly and poverty soon  
overtakes her.—*Fr.*

163. "More time !" is the usual exclamation, even by those who have all the time there is. They should bethink themselves about "more method," or else waste less time.—*W. H. Howe.*

164. A needle's eye is wide enough for two friends but the whole world is too narrow for two foes. —*Per. Pr.*

165. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weather—cock the humble servant of the air in motion.—*H. F. Amiel.*

166. The man who is perpetually hesitating which of two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first counter suggestion of a friend, who fluctuates from opinion to opinion; from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows, can never accomplish any thing great or useful. Instead of being progressive in any thing, he will be at best stationary and probably retrograde in all. It is only the man who first consults wisely, then resolves with inflexible perseverance undismayed by those petty difficulties which daunt a weaker spirit than can advance to eminence in any line.—*W. Writ.*

167. The best workman is he who loves his work.—*Pr.*

168. Turn, Fortune,  
Turn thy wheel thro' sunshine, storm, and cloud ;

Thy wheel and thee we neither love nor hate.—  
—*Tennyson*.

169. It is better, going through the world, to have the arms chafed in that narrow passage, than the temper.—*Dickens*.

170. Measure not men by Sundays, without regarding what they do all the week after. ( ? )

171. Honour to those whose words or deeds  
Thus help us in our daily needs ;  
And by their overflow  
Raise us from what is low !  
—*Longfellow*.

172. Keep your wife's husband out of the public house.—*Pr*.

173. Youth, abundant wealth, high birth, and inexperience are, each of them, the source of ruin. What then must be the fate of him in whom all four are combined.—*Hitopadesa*.

174. The chief end of woman, now-a-days, seems to be to wear new silk clothes, and the chief end of man seems to be to pay for them.  
—*Billings*.

175. Are you in earnest ? seize every minute, What you can do, or think you can, begin it.—*Faust*.

176. Men should labour zealously for the community, sternously for their friends, and sufficiently for themselves.—*R. Landon*.

177. Truth, like roses, often blossoms upon a thorny stem.—*Hafiz*.

✓178. Knowledge is to one a goddess, to another only an excellent cow.—*Schiller*.

179. Be thine own palace, or the world's thy jail.—*Donne*.

180. There are two ways of telling the pertinent truth—publicly always to the people, always to the prince in private.—*Goethe*.

181. A dishonest master can hardly expect honest work from those in his employ, and he does not often get it, whilst the employer, who is known by his staff to be straight and just will usually get thorough and loyal service.

—*R. Frost*.

182. Be serious with the serious, gay with the gay, and trifle with triflers. In assuming those various shapes, endeavour to make each of them seem to sit easy upon you, and even to appear to be your own natural one. This is the true and useful versatility of which a thorough knowledge of the world at once teaches the utility, and the means of acquiring.—*Chesterfield*.

183. He whose worth doth speak, need not speak his own worth.—*T. Fuller*.

184. Economy is half the battle of life.

—*Spurgeon*.

185. When we are young, we run into difficulties, and when we get old, we fall into them.—*Billings*.

186. About the last thing a man does to correct his faults is to quit them.—*Billings*.

187. He that does good to another man does also good to himself ; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.—*Seneca*.

188. A man takes contradiction and advice much easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers ; they remain open to the softly falling dew, but shut up in the violent downpour of rain.—*J. P. Richter*.

189. To have religion upon authority, and not upon conviction, is like a finger—watch, to be set forwards or backwards, as he pleases that has it in his keeping.—*W. Penn*.

190. Three things drive a man out of doors—smoke, a leaking roof, and a scolding wife.—*Pr*.

191. If a donkey bray at you, don't bray at him.—*Pr*.

192. The way of the world is to praise dead saints, and persecute living ones.—*H. Howe*.

193. When jealousy begins to live, friendship begins to die.—*Falltham*.

194. The race is not to him who runs the fastest, but to him who starts soonest.—*Ribelaïs*.

195. I have lived nominally 50 years, but deduct from them the hours I have lived for other people, and not for myself, and you will find me still a young fellow.—*Lamb*.

196. The dispute about religion and the practice of it seldom go together.—*Young*.



197. Our relations are ours by lot, our friends by election.—*G. Eliot.*

198. The secret of all success is to know how to deny yourself. If you once learn to get the whip-hand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this, all other education is good for next to nothing.—*Mrs. Oliphant.*

199. To know evil of others and not speak it, is sometimes discretion; to speak evil of others and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself who speaks evil of others upon suspicion.—*A. Warwick.*

200. Inflict not on an enemy every injury in your power, for he may afterwards become your friend.—*Sa'di.*

201. Serve a noble disposition, though poor; the time comes that he will repay thee.  
—*G. Herbert.*

202. It is shameful to stumble twice against the same stone.—*Pr.*

203. It is a good thing to strike while the iron is hot, but it is a better thing to make the iron hot by striking.—*O. Cromwell.*

204. The shortest way to do many things is to do only one thing at once.—*R. Cecil.*

205. Knowledge is destroyed by associating with the base; with equals equality is gained, and with the distinguished, distinction.—*Hitopadesa.*

206. The ambition of a silly fellow will be, to have a fine equipage, a fine house, and fine clothes; things which anybody, that has as much money, may have as well as he; for they are all to be bought; but the ambition of a man of sense and honour is, to be distinguished by a character and reputation of knowledge, truth, and virtue—things are not to be bought, and that can only be acquired by a good head and a good heart.  
—*Chesterfield*.

✓ 207. How small is the human heart, and yet even there God enters in.—*W. Hey*.

208. Did you ever watch yourself while indulging in a hearty laugh? The roof and walls of the abdomen are contracted and relaxed in a way that must massage the contents of that cavity as nothing else but systematic exercise can do. This, together with the enjoyment makes laughter a most health-giving exercise, and occasions for its indulgence should always be sought. A good laugh is far better than any tonic that comes out of a bottle, and occasions for it should never be missed.—*Mac Cabe*.

209. If a noble man has done thee a wrong, act as though thou hadst taken no note of it; he will write it in his ledger, and not remain long in thy debt.—*Goethe*.

210. Speak but little, and that little only when thy own purposes require it. Heaven has given thee two ears, but only one tongue, which means: listen to two things, but be not the first to propose one.—*Hafiz*.

211. I have often told you, politeness and good breeding are absolutely necessary to adorn any or all other good qualities or talents. Without them, no knowledge, no perfection whatever, is seen in its best light. The scholar, without good breeding, is a pedant; the philosopher, a cynic, the soldier, a brute; and every man disagreeable.—*Chesterfield*.

212. A fool may make money, but it takes a wise man to spend it.—*Pr*.

213. The wise man can dispense with the favour of the mighty, but not the mighty man with the wisdom of the wise.—*Bodenstedt*.

214. Some marry second time to get even, and find it a gambling game, the more they put down, the less they take up.—*Billings*.

215. Five things are requisite to a good officer; Ability, Clean Hands, Dispatch, Patience, and Impartiality.—*W. Penn*.

216. TRAINING FOR GIRLS.—Did girls get from childhood the same business training as boys, and were it clearly understood to all families that it is not a credit, but a discredit, for women to be idle, to hang helpless on the men instead of doing their own work, and, if necessary, earning their own living, I believe society would not be the worse but the better for the change. Men would find out that the more they elevate women the greater use they get out of them. If, instead of a man working himself to death for his unmarried daughters, and then leaving them ignominiously dependent upon male relations, he

educated them to independence, made them able both to maintain and to protect themselves, it would save him and them a world of unhappiness. They would cease to be either the rivals—a very hopeless rivalry—or the playthings first, and then the slaves of men, and become, as was originally intended, their co-mates, equal and yet different, each sex supplying the others deficiencies, and therefore fitted to work together, not apart, for the good of the world. — *The Forum*.

217. If you would be wealthy, think of saving as well as of getting. (?)

218. A friend is a person who cheerfully bears with our failings and weaknesses.—*G. Forster*.

219. A third heir seldom enjoys what is dishonestly acquired.—*Pr*.

220. Experience keeps a dear school, but fools will learn in no other, and scarcely in that; it is true we may give advice but we can not give conduct.—*Franklin*.

221. Human nature we owe to father and mother, but humanity to education alone.—*Weber*.

222. The mind of man is like a piece of land that, to be useful must be manured with learning, ploughed with energy, sown with virtue, and harvested with economy.—*Billings*.

223. The greatest favour may be done so awkwardly and bunglingly as to offend; and disagreeable things may be done so agreeably as almost to oblige. Endeavour to acquire this great

secret. It exists, it is to be found, and is with a great deal more than the grand secret of the alchymists would be, if it were, as it is not, to be found.—*Chesterfield*.

224. Courage consists not in blindly overlooking danger, but in meeting it with the eye open.—*Jean Paul*.

225. I am a soul dragging about a corpse.—*Epictetus*.

226. Some people are so fond of the luck that they run half way to meet it.—*D. Jerrold*.

227. Ambition is the worst of distempers; always craving and thirsty, restless and hated; a perfect delirium in the mind: insufferable in success, and in disappointments most revengeful.  
—*W. Penn.*

228. Mind without heart, intelligence without conduct, cleverness without goodness, are powers in their way; but they may be powers only for mischief.—*Pr.*

229. The gifted man is he who sees the essential point and leaves aside all the rest as surplusage.—*Carlyle*.

230. Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone for ever.—*Chesterfield*.

231. THE FORTTEEN POINTS OF HEALTH:—

1. Breathe through your nose.
2. Sleep with your windows open.

- ✓3. Clean your teeth twice daily.
- ✓4. Neither eat nor drink too much.
- ✓5. Take a bath daily.
- ✓6. Take some exercise daily.
- ✓7. Empty contents of bowels twice daily.
- ✓8. Don't bring work home with you.
- ✓9. Laugh and seek occasions of laughter.
- ✓10. Be moderate in all things.
- ✓11. Have an interest in life and don't be idle.
- ✓12. Don't smoke on an empty stomach and don't smoke in what is for you excess.
- ✓13. Insist upon cleanliness in all that touches you and as far as possible in all that surrounds you.
- ✓14. Dress suitably to the time of year and keep out of doors as much as possible.—*F. F. Mac Cabe.*

232. Duties are but coldly performed which are but philosophically fulfilled.—*Mrs. Jameson.*

233. Some marry to be happy, and not finding it, wonder where all the happiness on earth goes to when it dies.—*Billings.*

234. He who makes constant complaint gets little compassion.—*Pr.*

235. If you are a master, be sometimes blind; if a servant sometimes deaf.—*Pr.*

236. The vulgar keep no account of your hits, but of your misses.—*Pr.*

237. It is better to run back than run on the wrong way.—*Pr.*

238. No entertainment is so cheap as reading nor any pleasure so lasting.—*Lady Montagu.*

239. All things are possible to him who believes, they are less difficult to him who hopes, they are easier to him who loves; still more easy to him who perseveres in the practice of these three virtues.—*Lawrence.*

240. One must be an ocean to be able to receive a muddy stream without becoming unclean. (?)

241. Except of pain of body and remorse of conscience, all our evils are imaginary.—*Rousseau.*

242. When we serve, we rule; when we imagine we have; when we surrender ourselves, we are victors.—*Newman.*

243. The descent to the neither world is easy, but to retrace one's step thence and to regain the air above, this is the toil, this is the laborious task.  
—*Virgil.*

244. Blessed he be who first invented sleep, it covers a man all over like a cloak.—*Gervantes.*

245. A thread will tie an honest man better than a rope will do a rogue.—*Sc. Pr.*

246. No abilities, however splendid, could command success without intense labour and persevering application.—*A. T. Stewart.*

247. My rule is, deliberately to consider, before I commence, whether the thing is practicable. If it be not practicable, I do not attempt it. If it be practicable, I can accomplish it if I give sufficient pains to it ; and having begun, I never stop till the thing is done. To this rule I owe my success.—*J. Hunter.*

248. If you want to know a man, make a solitary journey with him.—*Pr.*

249. Blessed is he who has not trod the ways  
Of secular delights, nor learned the lore  
Which loftier minds are studious to abhor :  
Blessed is he who hast not sought the  
praise

That perishes, the rapture that betrays.  
—*Aubrey de Vere.*

250. When a regiment is under orders, the rear is often thrown into confusion because the front do not move steadily and without interruption. It is the same thing with business. If that which is first in hand be not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion.—*W. Scott.*

251. Every one is blind to his own fault.  
—*Pr.*

252. From a bad paymaster get what you can.—*Pr.*



253. In the course of the world, a man must very often put on an easy, frank countenance upon very disagreeable occasions; he must seem pleased when he is very much otherwise; he must be able to accost, and receive with smiles those whom he would much rather meet with swords. All this may be done without falsehood or treachery; for it must go no further than politeness and manners. —*Chesterfield*.

254. When thou wishest to delight thyself, think of the virtues of those who live with thee.—*M. Aurelius*.

255. If you wish a wise answer, you must put a rational question.—*Goethe*.

256. Encouragement after censure is the sun after a shower.—*Goethe*.

257. A good friend is better than a near relation.—*Pr*.

258. Polite persons are necessarily obliging. A smile is always on their lips, an earnestness in their countenance, when we ask a favour of them. They know that to render a service with a bad grace, is in reality not to render it at all. If they are obliged to refuse a favour, they do it with mildness and delicacy; they express such feeling regret that they still inspire us with gratitude; in short, their conduct appears so perfectly natural, that it really seems that the opportunity which is offered them of obliging us, is obliging themselves; and they refuse all our thanks, without affectation or effort.

259. If Thou, true life, wilt in me live,  
Consume whate'er is not of thee!  
One look of thine more joy can give  
Then all the world can offer me. (?)

260. When two friends part, they should lock up one another's secrets, and exchange their keys.—*Faltham*.

261. The wearer best knows where the shoe pinches. — *Pr.*

262. An unbidden guest must bring his stool with him.—*Pr.*

263. It is with narrow-souled people as with narrow necked bottles ; the less they have in them the more noise they make in pouring it out,—*Pope*.

264. The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—*W. Penn.*

265. Owls are grave, not on account of their wisdom, but on account of their gravity.—*Billings*.

256. Love of reading enables a man to exchange the weary hours which come to every one, for hours of delight.—*Montesquieu*.

267. He that has no silver in his purse should have silver in his tongue.—*Pr.*

268. Industry is the fortune's right hand and frugality is its left.—*Pr.*

269. The braying of an ass does not reach heaven.—*It. Pr.*

270. He who does a good thing secretly, steals a march on heaven.—*Billings*.

271. All the past is shut up within us, and is a sort of perpetual present. All the future is before us, and though duty is a present thing, it is constructed out of the past, and runs endlessly into the future. We thus have the past with its memories, the present with its duties, and the future with its anticipations—one for wisdom one for action, and one for hope.—*T. Munger*.

272. In matters of great concern and which must be done, there is no surer argument of a weak mind than irresolution—to be undetermined when the case is so plain and the necessity so urgent. To be always intending to live a new life, but never to find time to set about it. This is as if a man should put off eating and drinking and sleeping from one day to another, until he is starved and destroyed.—*Tiltson*.

273. While other men have attained to fame by their industry, this man has by his indolence.  
—*Tacitus*.

274. The cynic is a contemptuous mortal. He is also more than a little contemptible. He has a bad habit of undervaluing everything by comparison with his own wit. He appraises his own cleverness so highly that what is merely paste is made to look like the real thing. He judges by the surface of things, and is essentially superficial. He uses a rake where he needs a spade. He is to be regretted when young, and deplored when old.—*R. Frost*.

275. Everyman hath a good and a bad angel attending on him in particular all his life long.—*Burton*.

276. Remember that you are an actor in a drama of such sort as the Author chooses. If short, then in a short one ; if long, then in a long one. If it be His pleasure that you should act a poor man, see that you act it well ; or a cripple, or a ruler, or a private citizen. For this is your business to act well the given part ; but to choose it, belongs to the Author.—*Epictetus*.

277. Any life that is worth living for must be a struggle, a swimming, not with, but against the stream.—*Dean Stanley*.

278. Constant threatenings make one stubborn.—*Pr*.

279. The habit of reading should be acquired when young, for it is difficult to cultivate later in life. I remember very well the delight I got from Frenimore Cooper's Indian yarns, and Captain Marryat's sea-stories. "Robinson Crusoe" and "Swiss Family Robinson" I found vitally interesting. Later, Dickens, Scott, Thackeray, Kingsley, George Eliot, the Brontes, Stevenson, and other great masters of their craft kept me entranced with their story-telling, Now-a-days we have our Kipling, Barrie, Gilbert Parker, Merri-man, Hope and a host of others who have provided us with a rich feast of grand fiction

—*R. Frost*..

280. If you would fall into any extreme, let it be on the side of gentleness. The human

mind is so constructed that it resists vigour and yields to softness.—*Francis de Sales*.

281. A good man is kinder to his enemy than bad men are to their friends.—*Bishop Hall*.

282. Often from a quarter, whence we least expect it, a helping hand doth come.—*Alfieri*.

283. It is the mark of an ill nature, to lessen good actions, and to aggravate ill ones.—*W. Penn.*

284. He that cheats us once, shame for him ; he that cheats us twice, shame for us.—*Pr.*

285. Reproof is a medicine like mercury or opium ; if it be improperly administered, it will do harm instead of good.—*H. Manne*.

286. Speak in such a manner between two enemies, that should they afterwards become friends, you may not be put to the blush.—*Sa'd i*

287. Reputation is what men and women think of us. Character is what God and Angels know of us.—*Thomas Paine*.

288. It is not a question how much a man knows, but what use he can make of what he knows.—*Holland*.

289. Self-love is a balloon inflated with wind, from which storms burst forth when one makes a puncture in it.—*Voltaire*.

290. The man who is constantly growling over his troubles and fancied grievances is a person to be avoided. He spreads an atmosphere of misery wherever he goes, and most people give him a wide berth. The chances are that such a man is essentially selfish, and takes not the

slightest interest in the troubles of other people—he is far too busy with his own. We are told that “It is the man who laughs who sympathises,” and there is a great truth underlying this. The man who can readily see the humour of life can usually see the tragedy quite as quickly.

—*R. Frost.*

~~231.~~ Poverty shows us who are our friends, and who are our enemies.—*Pr.*

292. Speak well of your friend ; of your enemy nothing.—*Pr.*

293. Some men, at the approach of a dispute, neigh like horses. Unless there be an argument going on, they think nothing is doing.—*Emerson.*

294. Talent, talent is power ; tact is skill. Talent is weight ; tact is momentum. Talent knows what to do ; tact knows how to do it. Talent makes a man respectable ; tact makes a man respected. Talent is wealth ; tact is ready money. For all the practical purposes of life ; tact carries it against talent ten to one. Talent has many a compliment from the bench, but tact touches fees from attorneys and clients. Talent speaks learnedly and logically ; tact triumphantly. Talent makes the world wonder that it goes on no faster ; tact excites astonishment that it gets on so fast. And the secret is, that it has no weight to carry ; it makes no false steps ; it loses no time ; it takes all times ; and by keeping its eye open on the weather-cock, is able to take advantage of every wind that blows.—*An anonymous Essayist.*

295. To preserve a friend three things are required: to honour him present, praise him absent, and assist him in his necessities. (?)

~~✓~~296. He is a weak friend who cannot bear with his friend's weakness. *Pr.*

~~✓~~297. All are not friends that speak us fair.  
—*Pr.*

298. Tact clinches the bargain:  
Tact wins in the fight,  
Gets the vote in the Senate  
Spite of Gladstone or Bright.—*Emerson.*

299. Talent and temper often go together.  
It is rare to find a sharp, bright man that is a courteous man.—*Exchange.*

300. Few people know how to love, or how to hate; their love is unbounded weakness, fatal to the person they love; their hate is hot, rash and imprudent violence, always fatal to themselves.  
—*Chesterfield.*

301. That is but an empty purse which is full of other men's money.—*Pr.*

302. Search others for their virtues, and thyself for thy vices.—*Fuller.*

303. Seek His ever open door  
In your hours of utmost need;  
All your heart before Him pour,  
He will send you help with speed. (?)

304. He that falls into sin is a man; that grieves at it, is a saint; that boasteth of it, is a devil.—*Pope.*

305. God estimates us not by the position we are in, but by the way in which we fill it.

—*Edward.*

306. Thrift of time will repay you in after-life with a usuary of profit beyond your most sanguine dreams; while the waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.

*W. F. Gladstone.*

### 307. DON'T RUN IN DEBT.

Beware—beware of debt,  
Pay down for what you get.  
Your clothes are not in style,  
But wear them yet awhile,  
With brush and needles, you  
Can make them “good as news.”  
The head and not the hat  
The heart, not the cravat,  
Makes a success of life,  
For husband, child, and wife.  
Debt is a frightful ghost,  
Which haunts us when we most  
Desire sweet peace to reign  
Within the mind's domain.  
The floor seems bare and cold,  
The furniture is old,  
But sweet is sleep on straw,  
When comes no fear of law,  
And the discourteous dun  
For debts that should not run.  
Don't run in debt, beware !  
It is a trap, a snare ;



Let fashion put on airs,  
 You shun its whims and cares.  
 Fine feathers sometimes make  
 Fine birds, sometimes they break  
 The wings on which they're worn.  
 Then drooping, soil'd and torn,  
 The bird in sorrow lies.

The debtor is a slave ;  
 "Many a man" that's brave  
 Pales, trembles, when he meets  
 His neighbour in the streets,  
 When notes are "coming due"  
 What will become of you ?  
 Unless you meet the bill,  
 You are a debtor still  
 Oh, be an honest man ;  
 Earn all you fairly can.

And spend less than you earn,  
 Have foresight to discern,  
 That he alone is free  
 Who scorns the luxury,  
 That tempts men to forget  
 The penalties of debt ;  
 For even gyves of gold  
 Will canker hearts they hold.

308. For things a man must learn to do,  
 If he would make his calling true ;  
 To think without confusion, clearly,  
 To love his fellow-men sincerely,  
 To act from honest motives purely,  
 To trust in God and Heaven securely.  
—Van Dyke.

309. The easiest thing for our friends to discover in us, and the hardest thing for us to discover in ourselves, is that we are growing old.

—*Billings*.

310. Sum up at night what thou hast done  
by day

And in the morning what thou hast to  
do—*G. Herbert*

311. When a man is squandering his estate, even those who are getting it call him a fool.

—*Billings*.

312. Men mourn for what they have lost  
women for what they hain't got.—*Billings*.

313. The great question is, not so much what money you have in your pocket, as what you will buy with it.—*Ruskin*.

314. What the fool does in the end the wise man does in the beginning.—*Sp. Pr.*

315. Let justice be done, but not in my house.—*Pr.*

316. Old birds are not to be caught with chaff.—*Pr.*

317. Better leave your child virtue than money; but this is a secret known only to a few.  
—*Billings*.

318. A master should never be so much occupied that he cannot keep a general supervision of his business. He should hand over all detail work to others, and devote himself to the

big affairs that affect the policy and welfare of his firm. Lord Brassey has told us that his success in business was largely due to his plan of doing a certain class of work himself until he could find a man equally capable, and then he would leave it, and go on to something more important. The head of a large firm is guilty of very false economy if he attempts to save the salaries of those who can leave him free to think and plan.—*R. Frost.*

319. People who endeavour to attract that attention by dress which they cannot obtain by their intrinsic worth, resemble the soap balloons blown by children; the thinnest bubbles are invested with the brightest colours.

320. Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under heaven's captaincy, to do battle against the same enemy—the empire of darkness and wrong? Why should we misknow one another, fight not against the enemy, but against ourselves, for mere difference of uniform?—*T. Carlyle.*

321. Few things seem so possible as they are till they are attempted.—*T. Lynch.*

322. It is not the gay coat that makes the gentleman.—*Pr.*

323. That family is the most esteemed, wherein wealth is gotten not unjustly, kept not unfaithfully, expended not with repentance.—*Salon.*

324. Call a man a thief, and you license him to steal.—*Billings.*

325. Of all the griefs that harass the distressed,  
Sure the most bitter is a scornful jest.

—*Johnson.*

326. The chessboard is the world. The pieces are the phenomena of the universe; the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance.

—*I. H. Huxley.*

327. There is a great difference between holding a high office, or having a high office hold us.—*Billings.*

328. In no wise ask about the faults of others, for he who reporteth the faults of others will report thine also,—*Firdausi.*

329. The man who takes a dollar is a thief, but if he steals a million he is genius,—*Billings.*

330. Rebuke ought to have a grain more of salt than of sugar.—*Pr.*

331. Until you know as much about other people's affairs as they do themselves, it is not very safe to laugh at them or to find fault with them.—*W. E. Forster.*

332. No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more

than one can bear. Never load yourself so. If you find yourself so loaded, at least remember this: it is your doing, not God's. He bids you leave the future to Him, and mind the present.—*G. Macdonald.*

333. If God did not exist, it would be necessary to invent Him.—*Voltaire.*

334. When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.

—*H. White*

335. A soldier told Pelopides, "We are fallen among the enemies." Said he, "How are we fallen among them more than they among us."

—*Plutarch.*

336. Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a light sickness often ends in death by brooding apprehensions.

337. Wit, without sense, is a razor without a handle.—*J. Billings.*

338. Nothing is more destructive to health than anger and irritability. (?)

339. If any point overlabours thy mind, divert and relieve it, by some other subject, of a more sensible, or manual nature, rather than what may affect the understanding; for this were

to write one thing upon another, which blots out former impressions, or renders them illegible.

—*W. Penn.*

340. A busy man is troubled with but one devil, but the idle man with a thousand.

—*Turkish Prov.*

341. Our riches may be taken away by fortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death; but our actions must follow us beyond the grave.—*Colton.*

342. Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.—*Coleridge.*

343. Greatness and goodness are not means,  
but ends |

Hath he not always treasures, always  
friends,.

The great good man? Three treasure,  
love and light,.

And calm thoughts, regulars infant's  
breath;.

And three firm friends, more sure than  
day and night, —

Himself, his Maker, and the angel Death.  
*Coleridge.*

344. It is very common to blame others for our own faults.—*Pr.*

345. If thou seest anything in thyself which may make thee proud, look a little farther and thou shalt find enough to humble thee.—*Quarles.*

346. Enjoyment stops where indolence begins.—*Pollock*.

347. People who have nothing to do are quickly tired of their own company.—*Collier*.

348. We blame God for the evils which we ourselves have created.—*Pr*.

✓ 349. Love is the joining of two souls on their way to God.—*Barrie*.

✓ 350. If you seek wisdom, study men, and things, if you desire learning, study dictionaries.  
—*Billings*.

351. When a man's knowledge is not in order, the more of it he has, the greater will be his confusion.—*H. Spenser*.

352. Moderation is the silken string running through the pearl chain of all virtues.—*Hall*.

353. Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please, but heal.—*Bishop Henshaw*.

354. Happy the man, and happy he alone,  
He who can call to-day his own;  
He who, secure within, can say,  
To-morrow, do thy worst, for I have  
liv'd to day.  
—*Dryden*.

355. It is not work that kills men, it is worry.—*Pr*.

355. Wherever God erects a house of prayer;  
The Devil always builds a chapel there ,  
And 't will be found, upon examination,  
The latter has the largest congregation.  
—*Defoe*.

357. That courage which prompts us to court death is but the courage of a moment, and is often excited by the vain hope of posthumous fame. There is a species of courage more necessary, and more rare, which makes us support, without witness and without applause, the various vexations of life, and that is Patience. Leaning, not upon the opinion of others, but upon the will of God, patience is the courage of virtue.

358. Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—*Mason*.

359. Save a thief from the gallows, and he will cut your throat.—*Fr. Pr.*

360. High birth is an accident, not a virtue.  
—*Metastasio*.

361. If you would not hear Reason she will surely rap your knuckles.—*Franklin*.

352. There are few days set down in the calendar of a man's life in which happiness comes in her own pure and original beauty. When she does, she is attended by holy affections: she comes as when she first wandered in the garden of Eden, and fills the heart with her presence. Fame, Wealth and Ambition, the idols of the earth, are not there; but Love; with her tender relations



and holy ties, at once the image and the boon of its Divine Creator.

363. Search others for their virtues, and thyself for the vices.—*Fuller*.

364. Do good to thy friend to keep him, to thy enemy gain him.—*Franklin*.

365. Comfort the poor, protect and shelter the weak, and with all your might right that which is wrong. Then God Himself shall be thy great reward.—*Alfred the Great*.

366. Affection should not be too-sharp-eyed, and love is not to be made by magnifying glasses.  
—*T. Browne*.

367. A sin without its punishment is as impossible, as a cause without an effect.—*Bishop Giegoire*.

368. He who cannot bear humility, cannot wear honour.—*Pr*.

369. For a hard knot a hard tool must be sought.—*Pr*.

370. Give me, kind Heaven, a private station,  
A mind serene for contemplation!  
Title and profit I resign,  
The post of honour shall be mine.  
—*Gay*.

371. If you are idle, be not solitary ; if you are solitary, be not idle.—*Johnson*.

372. He that does a base thing in zeal for his friend, burns the golden thread that ties their hearts together.—*J. Taylor*.

373. To forgive our enemies is a charming way of Revenge, and a sort of Caesarian Conquest, overcoming without a blow.

—*Thos. Browne.*

374. Our chief want in life is somebody who shall make us do what we can. That is the service of a friend. —*Emerson.*

375. He who wishes to secure the good of others has already secured his own. —*Pr.*

376. Give a hint to a man of sense and consider the thing done. —*Pr.*

377. The most ancient of things is God; the fairest, the world; the wisest, Time; the most common, Hope; the most profitable, Virtue; the most hurtful, Vice. The swiftest of all things is the Mind. To know one's self is most difficult; to be ruled by others, most easy; to follow one's own mind, most sweet. —*Thales.*

378. Of the happiness and misery of our present state, part arises from sensations, and part from our opinions; part is distributed by nature, and part is in a great measure apportioned by ourselves. Positive pleasures we cannot always obtain, and positive pain we cannot often remove. No man can give to his own plantations the fragrance of the Indian groves; nor will any precepts of philosophy enable him to withhold his attention from wounds or diseases. But the negative infelicity which proceeds not from the pressure of sufferings, but the absence of enjoyment will always yield to the remedies of reason.

379. We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*H. W. Longfellow.*

380. They that govern the most make the least noise.—*Selden.*

381. A few books, well studied and well digested, nourish the understanding more than hundreds but gargled in the month.—*F. Osborne.*

382. He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven.—*E. Herbert.*

383. Golden friendship is not a common thing to be picked up in the street.—*H. Black.*

384. Friends should be weighed, not told ; who boasts to have had a multitude of friends has never had one.—*Cleridge.*

385. Be the same to your friends in adversity as in prosperity —*Periander.*

386. Never tell your resolutions before hand ; but when the cast is thrown, play it as well as you can to win the game you are at.—*Selden.*

387. It is we that are blind, not Fortune : because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hood-wink the providence of the Almighty.

—*Sir J. Browne.*

388. Trust no future, howe'er plesent !  
Let the dead past bury its dead !  
Act, act in the living present !  
Heart within and God o'er head !

—*Longfellow.*

389. A more glorious victory cannot be gained over another than this, that when the injury began on his part, the kindness should begin on ours.—*Tillotson*.

390. That action is best which procures the greatest Happiness for the greatest Numbers ; and that is worst, which in like manner, occasions misery.—*Hutcheson*.

391. Whenever I read a book or a passage that particularly pleased me.....I must sit down at once and set myself to ape that quality.....I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir James Browne, to Defoe, to Obermann.....That, like it or not, is the way to learn to write.—*Stevenson*.

392. Take care what you say before a wall, as you cannot tell who may be behind it.—*Sa'di*.

393. Hatred is as blind as love.—*Pr*.

394. Be not hurried away by excitement, but say, "Samblance, wait for me a little. Let me see what you are and what you represent. Let me try you."—*Epictetus*.

395. Quarrels would not last long if the fault were only on one side.—*La Rochefoucauld*.

396. And he that will this health deny,  
Down among the dead men let him lie.

—*Dyer*.

397. There is no royal road to anything.  
One thing at a time, all things in succession.

—*Holland*.

393. Think when you are enraged at any one, what would probably become your sentiments should he die during the dispute.—*Shenstone*.

399. Try first thyself, and after call in God ;  
For to the worker God himself lends aid.  
—*Euripides*.

400. Three things are only known in the following way :—A hero in war, a friend in necessity, a wise man in anger.—*Arab Pr.*

401. We make mistakes ; other people commit sins.—*Pr.*

402. By humility we rise, by obedience we command, by poverty we are rich, by dying we live. (?)

403. Servants are tested by their conduct while they are on duty, relatives by their conduct in times of emergency, friends by their conduct in the time of need, and a wife by her conduct in poverty.—*Chanakya*.

404. A wicked man is to be avoided, although he may have learning to recommend him. A serpent may have a gem in his head ; but is he not dangerous in spite of that ?—*Chanakya*.

405. A serpent and a wicked man are both mischievous ; but a wicked man is the most mischievous of the two ; for a serpent can be subdued by drugs and charms but a wicked man can not be subdued by any means.—*Chanakya*.

406. Idle people are dead people you can't bury.—*Pr.*

407. They only the victory win  
Who have fought the good fight and  
have vanquished the demon that tempts  
us within ;  
Who have held to their faith unseduced  
by the prize that the worlds holds on high  
Who have dared for a high cause to  
suffer, resist, fight-if need be, to die.

—*W. IV. Story.*

408. Judge your fortune as you judge a coat ;  
look not at the size of it, but see that it fits.

—*Apuleius.*

409. The wisest man could ask no more of  
Fate  
Than to be simple, modest, manly, true,  
Safe from the Many—honoured by the  
few ;  
To count as naught in World or Church  
or State ;  
But inwardly in secret to be great.

—*Lowell.*

410. It is better that a coat should fit the  
conscience than that it should fit only the body.

—*Howe.*

411. Every-body likes and respects self-made  
men. It is a great deal better to be made in that  
way than not to be made at all.—*Holmes.*

412. Confidence cannot dwell where selfish-  
ness is porter at the gate. ( ? )

413. Don't live in Idleburgh.—*Pr.*

414. When the fight begins within himself,  
A man's worth something.—*Browning.*

415. Study how to win the ill-tempered.—*Pr.*

416. Dare to look up to God and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt. Clothe me in whatever dress Thou wilt."—*Epictetus.*

417. A man by indulging in the habit of scorn and contempt for others, is sure to descend to the level of what he despises: so the opposite habits of admiration and enthusiastic reverence for excellence import to ourselves a portion of the qualities we admire. Here, as in every-thing else, humility is the surest path to exaltation.

—*Dr. Arnold*

418. The blind man's wife need no paint.

—*Proverb.*

419. Loss of money, depression of mind, family troubles, the facts of having been duped, or of having been insulted—all these a prudent man will keep secret, and not disclose to outsiders.

—*Chanakya.*

420. Bear with everybody's humours; comply with the inclinations and pursuits of those you converse with, contradict nobody; never assume a superiority over others. This is the ready way to give applause without exciting envy.—*Terence.*

421. Two paths lie open for each life;  
One leads through danger, toil and strife,  
But upward goes  
To shining heights whose rising sun,  
When once the lofty step is won,

No setting knows.

The other path, vine—clad and green,

Scarce lets its gentle slope be seen,

But downward goes

To depths unknown, whose setting sun

In baleful shadows dark and dun

No rising knows.—*E. I. Bangs.*

422. He only is an acute observer who can observe minutely without being observed.

—*Lavater.*

423. Anger may glance into the breast of a wise man but rests only in the bosom of fools.

—*Shakespeare.*

424. Poverty is, except where there is an actual want of food and raiment, a thing much more imaginary than real. The shame of poverty—the shame of being thought poor—is a great and fatal weakness.

425. Has one served thee? Tell it to many. Hast thou served many? Tell it not.

426. May Heaven send me not what I wish, but what will be for my good.—*Menander.*

427. Those who in quarrels interpose must often wipe a bloody nose.—*Gay.*

428. Two-thirds of what is called love is nothing but jealousy.—*Billings.*

429. The moon is an ornament to the stars, the husband to the wife, the king to his subjects, learning to all men.—*Chanakya.*

430. God pardons those who do through frailty sin, but never those that persevere therein.

—*Herrick.*



431. Bad company is like a nail driven into a post which, after the first and second blow, may be drawn out with little difficulty, but being once driven up to the head the princes cannot take hold to draw it out, but which can only be done by the destruction of the wood

—*S. Augustine.*

432. Self is the only prison that can ever bind the soul.—*Van Dyke.*

433. Our present tears here, not our present laughter,  
Are but the handsells of our joys hereafter.—*Herrick.*

434. Be sure, no man was ever disconted with the world who did his duty in it.—*Southey.*

435. Even as the driver checks restive steeds, do thou, if thou art wise, restrain thy passions, which running wild, will hurry thee away.—*Manu.*

436. Labour rids us of three great evils, tediousness, vice and poverty.—*Carlyle.*

437. Do not call him happy who has the most wealth, him who has the fewest troubles.

—*Apollodorus.*

438. The best remedy for grief is the council of a kind and honest friend.—*Euripides.*

439. A man who has learnt little grows old like an ox ; his flesh grows, but his knowledge does not.—*Dhammapada.*

440. There are two sorts of content ; one is connected with exertion, the other with habits of

indolence. The first is a virtue ; the other a vice.  
—*Mrs. Edgeworth.*

441. He who does not expect a million of readers should not write a line.—*Goethe.*

### HOW TO PROLONG LIFE.

442. Activity, without overwork, healthful living, moderation, selfcontrol, the due exercise of all the faculties, the cultivation of the reason, the judgment, and the will, the nurture of kindly feelings, and the practice of doing good—all things, in fact, which tend to build up a noble manhood—also prepare the way to a long life and a happy and blessed old age.

443. If our thoughts are mean, our success must be of a like character.—*Segno.*

444. To retreat or mend a fault at the admonition of a friend in no way hurts your liberty for it is still your own activity, which, by means of your own impulse and judgment, and by your own mind, makes you see your mistake.

—*M. Aurelius.*

445. Often the fear of one trouble drives us to a worse.—*Boileau.*

446. Supposing prayer to be totally inefficacious in the object, is not the mind exalted, the heart purified, are not our affections chastened, our desires moderated, our enjoyments enlarged by this intercourse with the Deity?—*Magliabecche.*

447. Belief and love—a believing love will relieve us of a vast load of care.—*Emerson.*

448. We like to read others, but do not like to read ourselves.—*Pr.*

449. There are some silent people who are more interesting than the best talkers.—*B. Disraeli.*

450. There is this difference between happiness and wisdom; he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally just the reverse.

451. Some who think they hold the key to the situation never find the key-whole.—*Pr.*

452. Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations,—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

—*C. Farrar.*

453. Some are unwisely liberal, and more delight to give presents, than to pay debts.

454. Thought before-hand is better than regret afterwards.—*Hal.*

455. An honourable death is preferable to a base life.—*Pr.*

456. Govern your passions, manage your actions with prudence, and, where false steps have been made, correct them for the future. Let nothing be allowed to grow head-strong and disorderly; but bring all under discipline. Set all your faults before your eyes and pass sentence upon yourself with the same severity as you would do upon another, for whom no partiality hath biassed your judgment.—*S. Bernard.*

457. I had rather do, and not promise, than promise and not do.—*Warwick.*

458. An evil speaker differs from an evil doer in nothing but want of opportunity.—*Quinct.*

459. It is one of the weaknesses of our nature, when upon a comparison of two things, one is found to be of greater importance than the other, to think this other of scarce any importance at all.—*Butler.*

460. Those who do not value life, certainly do not deserve it.—*Lord Avebury.*

461. He that is master of himself will soon be master of others.—*Bacon.*

462. To be better or worse depends on ourselves, all the rest on God.—*Joubetr.*

463. The habit of contemplating and brooding over the ideas of great geniuses, till you find yourself warmed by the contact is the true method of forming an artist-like mind ; it is impossible, in the presence of those great men, to think or invent in a meaner manner ; a state of mind is acquired that receives those ideas only which relish of grandeur and simplicity.—*J. Renolds.*

464. If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.—*Newcomb.*

465. When danger approaches, men are wont to acknowledge the presence of God more strongly than at other times. Many pray, who never prayed before ; and even the prayers of good men are more fervent than usual.—*Rev. W. Gresley.*

466. In search of an imaginary good, we give ourselves a thousand real troubles.—*Rousseau.*

467. Father, I know that all my life  
Is portioned out for me,  
And the changes that will surely come  
I do not fear to see ;  
But I ask Thee for a present mind  
Intent on pleasing Thee.—*A. L. Waring.*

468. We must regulate our fortune like our  
health enjoying it when good, bear it patiently  
when bad and reserve desperate remedies for  
extreme cases.—*La Rochefoucauld.*

469. We hate some persons because we do  
not know them, and we will not know them because  
we hate them.—*Colton*

470. We are given sight for insight, insight  
for foresight.—*Pr.*

471. I am no preacher, let this hint suffice,  
The cross once seen is death to every  
vice.—*Cowper.*

472. No man is such a conqueror as the man  
who has defeated himself.—*H. W. Beecher.*

473. ALL MY LIFE LONG.

I have, beheld with most respect the man  
Who knew himself and knew the ways  
before him,  
And from among them chose consider-  
ately,  
And having chosen, with a steadfast mind  
Pursued his purpose.—*H. Taylor.*

474. Life is mostly froth and bubble ;  
Two things stand like stone :  
Kindness in another's trouble,  
Courage in your own.—*A. L. Gordon.*

475. If thou derivest pleasure from the good which thou hast done, and be grieved for the evil which thou hast committed, thou art a true believer. When any thing pricketh thy conscience forsake it.—*Mohammad*.

476. He who reforms himself has done more towards reforming the public than a crowd of noisy, impotent patriots.—*Lavater*.

477. We do not what we ought,  
What we ought not, we do,  
And lean upon the thought  
That Chance will bring us through.

—*M. Arnold*.

478. Real struggling is itself real living, and no ennobling thing of this earth is ever to be had by man on any other terms.—*J. L. Allen*.

479. One of the most important thing in life is not where we stand, but in what direction we are moving.—*G. Herbert*.

480. It has been said : "speech is silvern and silence is golden" I have known them both when they have been wooden.—*Howe*.

481. We might enjoy much peace if we would not busy ourselves with the words and deeds of other men, which appertain not to our charge.—*Thom. A. Kemps*.

482. Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please, but heal.—*Henshaw*.

483. Prayer is the great remedy against anger, for it must suppose it in some degree

removed before we pray, and then it is more likely it will be finished when the prayer is done. We must lay aside the act of anger as a preparation to prayer; so that if a man, to cure his anger, resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented.

—*J. L'aylor.*

484. Link by link chain is made.—*Pr.*

485. We see other men's, other men see our mistakes; so necessary is mutual candour and charity, because he who forgiveth to-day may have need to be forgiven to morrow.—*T. Fuller.*

486. What is love of books? It is something like a personal introduction to the great and good men of all past times.—*J. Bright.*

487. Every man is worth studying carefully: but everyman is not worth talking to.—*Schopenhauer.*

488. Women have more strength in their looks than we have in our laws, and more power in their tears than we have by our arguments.—*Saville.*

489. A noble fortitude in ills, delights  
Heaven, earth, ourselves; 'tis duty,  
glory, peace.  
Affliction is the good man's shining  
scene;  
Prosperity conceals his brightest ray.  
*E. Young.*

490. The world's a theatre, the earth a stage,  
Which God and nature do with actors  
fill.—*Heywood*.

491. Better is a handful with quietness, than  
both the hands full with travail and vexation of  
spirit.—*Solomon*.

492. If a man wound you with injuries, meet  
him with patience ; hasty words rankle the wound,  
soft language dresses it, forgiveness cures it, and  
oblivion takes away the scar.—*J. Beaumont*.

493. In vain do men

The heavens of their fortune's fault accuse,  
Since they knew best what is the best for them;  
For they to each such fortune do diffuse  
As they do know each can most aptly use.  
For not that which men covet most is best,  
Nor that thing worst which men do most  
refuse ;

But fittest is, that all contented rest  
With that they hold : each hath his fortune in  
his breast.

It is the mind that maketh good or ill,  
That maketh wretch or happy, rich or poor  
For some that hath abundance at his will,  
Hath not enough, but wants in greater store ;  
And another, that hath little, asks no more,  
But in that little is both rich and wise ;  
For wisdom is most riches ; fools therefore  
They are which fortune do by vows devise,  
Since each unto himself his life may fortunize.

494. Life is a race to run  
And Heaven the distant prize ;  
By few the prize is won,



For few are truly wise.

The things of this short life they choose,  
The endless life of Heaven refuse.

495. When the last dawns are fallen on gray,  
And all life's toils and ease complete,  
They know who work, not they who play,  
If rest is sweet.—*Symonds*.

496. It is only the fruit-laden tree that is  
pelted with stones.—*Sa'di*.

497. We ought to avoid in ourselves the  
faults that we blame in others.—*Menander*.

498. Five minutes spent in the companionship  
of God every morning—aye, two minutes, if it is  
face to face and heart to heart—will change the  
whole day, will make every thought and feeling  
different, will make us to do for His sake what we  
could not have done for our own; or for any one's  
sake.—*H. Drummond*.

499. A few more years shall roll,  
A few more seasons come.  
And we shall be with those that rest,  
Asleep within the tomb.  
A few more struggles here,  
A few more partings o'er,  
A few more toils, a few more tears,  
And we shall weep no more.—*Shelley*.

500. Be still, sad heart ! and cease repining;  
Behind the clouds is the sun still shining;  
Thy fate is the common fate of all,  
Into each life some rain must fall,  
Some days must be dark and dreary.  
—*Longfellow*.

PART III.

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A PRESENT TO THE SUPERIORS.

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## FOREWORD

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Earthly Arithmetic says :

"Give and want."

Heavenly Arithmetic says :

"Give and grow rich."

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## PART III.

### A PRESENT TO THE SUPERIORS.

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THE BEST PREPARATION IS A HOLY LIFE.—*Holy Communion.*

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1. God is love.—*St. John.*
2. That "God is love" is not one side of the truth, but the whole truth about God—there is no other side.—*Rev. Gibbon.*
3. Nothing but love has ever reigned on the throne of creation; nothing but love ever will reign.—*Rev. Gibbon.*
4. Love or the power of attraction is the basis of the whole creation and the cause of its sustenance and preservation.—*R. S.*
5. Where pure love dwells there sheds the light of Grace, as it forms a link with the spirit or love current from its source, the Supreme Being.—*R. S.*
6. A heart devoid of love or affection is as hard as stone, and does not form a suitable receptacle for the light of Heavenly Grace and Mercy.—*R. S.*
7. Pure, sincere love is a fire of aloes-wood which burns without smoke.—*Quitard.*
8. The Supreme Being loves and takes special care of those who love Him with all their heart and soul, and gradually draws them towards Himself, the grand centre of pure light and

attraction; while those whose hearts are inclined with worldly love and passions recede from this centre, or in other words, they of themselves fly away towards the circumference of darkness and untruth.—*R. S.*

9. Love rules the camp, the court, the grove,  
And men below and saints above;  
For love is heaven, and heaven is love.

—*Scott.*

10. The enemies which rise within the body,  
Hard to be overcome—thy evil passions,  
Should manfully be fought; who conquers  
these

Is equal to the conqueror of the worlds.

—*Kir. A.*

11. Between heaven and earth hangs a great mirror, crystal—clear, upon which the unseen world casts its mighty images; but only the pure, child-like eye can behold them.—*Richter.*

12. Prayer is the wing wherewith the soul flies to Heaven, and meditation the eye wherewith we see God.—*Ambros.*

13. Any one thing in the creation is sufficient to demonstrate a Providence to an humble and grateful mind.—*Epictetus.*

14. If thy garments be clean and thy heart be foul, thou needest no key to the door of hell.  
—*Sa'di.*

15. Whoso consoleth one in misfortune, for him is a reward equal to that of a sufferer.—*Mohammad.*

16. Take all the pleasure of all the spheres,  
And multiply each through endless years,—

One minute of Heaven is worth them all.—*M ore.*

17. Life appears to me too short to be spent in nursing animosity or registering wrong.—*C. Bronte.*

18. The man in whom the Word dwells is become like God, and is fair without striving to seem so! This is real Beauty.—*S. Clement.*

19. To have religion upon authority, and not upon conviction, is like a finger watch, to be set forward or backward, as he pleases that has it in keeping.—*W. Penn.*

20. They who have steeped their souls in prayer can every anguish calmly bear.—*Milnes.*

21. Time is a sort of river of passing events, and strong is its current; no sooner is a thing brought to sight than it is swept by and another takes its place and this too will be swept away.—*M. Aurelius.*

22. I have never seen a greater monster or miracle in the world than myself.—*montaigne.*

23. If we are rich with the riches which we neither give nor enjoy, we are rich with the riches which are buried in the caverns of the earth.—*Hitopadesa.*

24. Worldly riches are like nuts; many clothes are torn in getting them, many a tooth broke in cracking them, but never a belly filled with eating them.—*R. Venning.*

25. The man who has begun to live more seriously within, begins to live more simply without.—*P. Brooks.*

26. Truly there is a tide in the affairs of men ;  
but there is no gulf-stream setting forever in one  
direction.—*Lowell*.

27. Behavior is a mirror in which everyone  
displays his image.—*Goethe*.

28. Then welcome, O my soul !

The will divine ;  
And to Almighty love  
Thyself resign.  
Since love divine appears  
To wipe away my tears,  
And banish all my fears,

His will be mine.—*Dr. Tuckerman*.

29. I say the whole earth and all the stars  
in the sky are for religion's sake.—*W. Whitman*.

30. A man's true wealth hereafter is the good  
he has done in the world to his fellowmen ; when  
he dies, people will ask, what property has he left  
behind him ? But angels will ask, what good  
deeds has he sent before him.—*The Koran*.

31. The man who in this world can keep  
the whiteness of his soul is not likely to lose it  
in any other.—*A. Smith*.

32. The mother is the only god on earth  
for whom there are no atheists.—*E. Legouve*.

33. The ultimate result of shielding men  
from the effects of folly is to fill the world with  
fools.—*P. Sidney*.

34. He is the happy man whose life e'en now  
Shows somewhat of that happier life to come.—  
*W. Cowper*.

35. Contentment is the gift of God, as it  
can be cultivated a little, but it is hard to acquire.  
Contentment if said to be the same as happiness,

this accounts for the same amount of happiness, laying around loose, without any owner. I don't believe that man was made to be contented, nor happy in this world for if he had been, he wouldn't have hankered enough for the other world.—*Billings*.

36. When a man gets perfectly contented, he and a calm are first cousin.—*Billings*.

37. I make this distinction between character and reputation—reputation is what the world thinks of us, character is what the world knows of us.—*Billings*.

38. I would rather walk with God in the dark than go alone in the light.—*M. G. Brainard*.

39. Small, Great, are merely terms we bandy here : Since the Spirit's absoluteness, all were alike.—*Browning*.

40. To appreciate heaven well

'Tis good for a man to have some fifteen minutes of hell.—*W. Carleton*.

41. A lifetime of happiness ! No man alive could bear it : it would be hell on earth.—*G. B. Shaw*.

42. A man's giving in alms one piece of silver in his lifetime is better for him than giving one hundred when about to die.—*Mohammad*.

43. Hearts, like apples, are hard and sour,  
Till crushed by Pain's resistless power ;  
And yield their juices rich and bland  
To none but Sorrow's heavy hand,  
The purest streams of human love  
Flow naturally never,  
But gush by pressure from above  
With God's hand on the lever.—*Holland*.



44. Humility is a virtue all preach, none practise. The master thinks it good doctrine for his servant, the Laity for the clergy, and the clergy for the laity.—*Seldon*.

45. No itch is more infectious than superstition.—*Jovian*.

46. Patience adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex in every age.—*Bishop Horne*.

47. The wise man is his own best assistant, *Scott*.

48. Never, no never, did Nature say one thing, and wisdom say another.—*Burke*.

49. My dominion ends where that of conscience begins.—*Napoleon 1*.

50. A fool may ask more questions in one hour than a wise man can answer in 7 years.—*Pr*.

51. Things to their perfection come,  
Not all at once, but some and some.

52. The wrong way always seems the more reasonable.—*Moore*.

53. To bear is to conquer our fate.—*Campbell*.

54. A great man without religion is no more than a great beast without a soul.—*Defoe*.

55. Their hearts may be fountains whose eyes are flints and may inwardly bleed who do not outwardly weep.—*T. Fuller*.

56. They asked Lucman the fabulist "From whom did you learn manners?" He answered, "From the unmannerly".—*Sadi*.

57. Wouldst thou taste to the full sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth.—*Farsi*.

58. Who is the happiest man? He who is alive to the merit of others, and can rejoice in their enjoyment as if it were his own.—*Goethe*.

59. Good intentions will not help a man on his way if he takes the wrong road.—*Exchange*.

60. An agreeable companion on a journey is as good as a carriage.—*P. Syrus*.

61. Doubt is brother-devil to Despair.—*J. B. O' Reilly*.

62. Physical strength is measured by what one can carry; spiritual, by what one can bear.—*Ivan Panin*.

63. Conscience is the highest of all courts.—*Hugo*.

64. Prosperity is a great teacher; but adversity is a greater. Possession hampers the mind; privation trains and strengthens it.—*W. Hazlitt*.

65. The best way to keep good acts in memory is to refresh them with new.—*Cato*.

66. Once have a priest for enemy, good-bye to peace.—*S. F. Adams*.

67. Dress and undress thy soul; mark the decay and growth of it.—*George Herbert*.

68. I depart from life as from an inn, not as from a home.—*Cicero*.

69. As the ostrich, when pursued, hideth his head, but forgeteth his body; so the fears of a coward expose him to danger.—*An ancient Bramin*.

70. Some people carry their hearts in their heads, very many carry their heads in their hearts. The difficulty is to keep them apart, yet both are actively working together.—*Hare*.

71. Happy is the man who hath never known what it is to taste of fame—to have it is purgatory, to want it is a hell.—*Lytton*.

72. The gifts of a bad man bring no good with them.—*Euripides*.

73. A thievish neighbour, a cunning brother, and an illiterate son; these are eternal source of misery.—*Pr*.

74. There are some who bear a grudge even to those that do them good.—*Pilpay*.

75. Happy is that man whose *calling* is great and *spirit* humble.—*Demosthenese*.

76. Going to law, is like skinning a new milch cow for the hide, and giving the meat to the lawyers.—*Billings*.

77. If the world despises a hypocrite, what must they think of him in Heaven.—*Billings*.

78. Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*P. Brooks*.

79. Not to be born is, beyond all question, best; but, when a man hath once beheld the light of the day, this is next best, that speedily he should return to that place whence he came.—*Sophocles*

80. Error is all very well as long as we are young; only we must not drag it along with us into our old age.—*Goethe*.

81. A vindictive temper is not only uneasy to others, but to them that have it.—*W. Penn*.

82. To see clearly is poetry, prophecy, and religion,—all in one.—*Ruskin*.

83. They that do much themselves deny,  
Receive a blessing from the sky.—*Creech*.

84. As in Rome there was, in addition to the Romans, also a population of statues, so too there is, in addition to this real world, a world of illusion which is far more potent than the other, and in which the majority of persons live.

—*Goethe*.

85. Where religion is a trade, morality is a merchandize.—*Billings*.

86. Don't keep your coals in a volcano.—*P. Syrus*.

87. Do not in an instant what an age cannot recompense.—*T. Fuller*.

88. Love is the only fire that is hot enough to melt the iron obstinacy of a creature's will.—*A. Maclaren*.

89. If the soul be full of tumult and jangling noises, God's voice is little likely to be heard —  
*A. Maclaren*.

90. Confidence is conqueror of men; victorious both over them and in them.—*M. Tupper*.

91. Peace begins just where ambition ends.  
—*Young*.

92. Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er shall be.—  
*Pope*.

93. When a man is thoroughly contented, he is either too lazy to want anything, or too big a fool to enjoy it.—*Billings*.

94. In this theatre of man's life, it is reserved only for God and angels to look on.—*Pythagoras*.

95. If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.—*Gaelic. Pr.*

96. He that would hate in the deep of his heart.

Another,—unrighteous is he,  
And worse than a bird or a beast.—  
*Boethius.*

97. You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time.—*Lincoln*

98. What do we live for if it is not to make life less difficult to each other.—*G. Eliot.*

99. Not what we wish, but what we want,  
Oh, let thy grace supply.—*J. Merrick.*

100. Thou who art happy by the mercy of thy Creator, darest thou in wantonness put others of his creatures to torture? Beware that it return not upon thee.—*An ancient Bramin.*

101. If a man be gracious and courteous to strangers it shows he is a citizen of the world.—*Bacon.*

102. Folks never understand the folks by hate.—*Lowell.*

103. Chastise the good, and he will amend; chastise the wicked, and he will become worse.—*Pr.*

104. And soon or late, to all that sow,  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall grow;  
If not on earth, at last in heaven.—  
*Whittier.*

105. Some people always sigh in thanking God.—*Mrs. Browning.*

106. Life is most enjoyed when courted least; most worth when disesteemed.—*Edward Young.*

107. Most of the luxuries and many of the so-called comforts of life are not only not indispensable, but positive hinderances to the elevation of mankind.—*Thoreau.*

108. We can do without any article of luxury we have never had, but when once obtained, it is not in human nature to surrender it.—*Haliburton.*

109. Those who are bound for heaven must be willing to swim against the stream.—*M. Henry.*

110. However forgotten, heaven is still thy home.—*Brethius.*

111. But when to mischief mortals bend their will,

How soon they find fit instruments of ill.—*Alexander Pope.*

112. Many a man strikes the wall at random with his hammer and is under the impression that he hits the nail on the head every time.—*Goette.*

113. Wise sayings are the guiding oracles which man has found out for himself in that great business of ours, of learning how to be, to do, to do without, and to depart.—*J. Morley.*

114. He is not the best carpenter that makes the most chips.—*Pr.*

115. Do not go to the garden of flowers !  
O friend ! go not there ;  
In your body is the garden of flowers,  
Take your seat on the thousand petals

Of the lotus, and there gaze on the  
Infinite beauty.—*Kabir*.

116. If ever again thou to heaven shalt go,  
Soon wilt thou say, and be sure it is so,  
"This is mine own country in every way,  
The earth of my birth, and my heirdom  
for aye :

Hence was I born, and came forth in  
my time,

Through the might of my Maker,—*The  
Artist Sublime*,

Nor will I go out evermore; but stand fast,  
At the will of my Father, come hither—  
at last."—*Boethius*.

117. Enough of evil is allotted unto man ;  
but he maketh it more while he lamenteth it. (?)

118. An athiest has got one point beyond the  
devil.—*Swift*.

119. Jestng is not unlawful if it tresspasseth  
not in quantity, quality, or reason.—*T. Fuller*.

120. We count him a wise man, that knows  
the minds and insides of men.—*Selden*.

121. He that will not reason, is a bigot ; he  
that can not, is a fool and he that dares not, is a  
slave.—*Drummond*.

122. He that will keep a monkey, shall pay  
for the glasses he breaks.—*Selden*.

123. He is a fool that makes a wedge of  
his fist.—*Pr*.

124. A good man's anger lasts an instant,  
a meddling man's for two hours, a base man's  
a day and a night, a great sinner's until death.  
—*Sanskrit. Proverb*.

125. Books are the windows through which the soul looks out.—*Beecher*.

126. Reckon the days in which you have not been angry. I used to be angry every day ; then every other day ; then every third and fourth day ; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.—*Epictetus*.

127. Every day should be passed as if it were to be our last.—*P. Syrus*.

128. God never shuts one door before He opens another.—*Sa'di*.

129. Jest with the fool in the house, he will jest with you in the market.—*Port. Proverb*.

130. Ill that God blesseth is my good ;  
And unblest good is ill ;  
And all is right that seems most wrong,  
If it be His dear will.—*Faber*.

131. A slander is like a hornet, if you can't kill it dead the first blow, you better not strike at it.—*Billings*.

132. He who loses money, loses much ; he who loses a friend loses more ; but he who loses his spirits, loses all.—*Pr*.

133. He who believes every heart is unreal,  
Has something unsound at the core of his own.—*E. Cook*.

134. The brave only know how to forgive. A coward never forgave ; it is not in his nature.—*Sterne*.

135. A fault which humbles a man is of more use to him than a good action which puffs him up with pride.—*T. Wilson*.



136. The mind of a bigot is like the pupil of the eye ; the more light you pour upon it, the closer it contracts.—*W. Holmes.*

137. Heaven is not always got by running.—*Quarels.*

138. Some minds improve by travel, others rather

Resemble copper wire or brass,  
Which gets the narrower by going  
farther.—*T. Hood.*

139. It is in men as in coals, where sometimes there is a vein of gold which the owner knows not of.—*D. Swift.*

140. The greater the wrong, the more glory is in pardoning it ; and by how much justifiable would be revenge, by so much the more honour is in clemency. (?)

141. Where there is much light the shade is deepest.—*Knowels.*

✓ 142. Know ye not that the friendship of the world is enmity with God.—*St. James.*

143. There are only three classes of people—those who have found God and serve Him ; those who have not found God and seek Him ; and those who live without either seeking or finding Him—the first, rational and happy ; the second unhappy and rational ; the third, foolish and unhappy.—*Pascal.*

144. There is a Sunday conscience as well as a Sunday coat ; and those who make religion a secondary concern put the coat and the conscience by to put on only once a week.—  
*Dickens.*

✓145. Who is mightier than death? He who can smile when death threatens.—*Ruckert*.

146. Heaven's gate is shut to him who comes alone;

Save thou a soul, and it shall save thine own.—*Whittier*.

147. Two rules we should always have ready.—that there is nothing good or evil save in the will; and that we are not to lead events, but to follow them.—*Epictatus*.

✓148. Condemn the fault, and not the actor of it.—*Shakespeare*.

149. It is too late to cover the well when the child is drowned.—*Pr*.

✓150. Even failure is only a relative term you know. And that which the world calls failure may have some better name in another planet.—*B. Harraden*.

151. Who does the best his circumstance allows,  
Does well, acts nobly—angels could do no more.—*Young*.

✓152. Many men love in themselves what they hate in others.—*Sternan*.

153. The sword inflicts a less grievous blow than the tongue; the former wounds the body, but the latter hurts the soul.—*Pythagoras*.

154. Heaven suits the back to the burden. What a nice thing it is to think that it should be so, isn't it?—*Dickens*.

✓155. He that swims in sin, must sink in sorrow.—*Pr*.

156. I fear God, and, next to God, I chiefly fear him who fears Him not.—*Sa'di*.

157. Some people are so fond of ill-luck that they run half-way to meet it.—*D. Jearrold*.

158. God has sunk souls in dust that they may thereby burst their way through errors to truth, and through faults to virtue, and through sufferings to bliss.—*Engel*.

159. Death is not the worst evil, but rather when we wish to die and cannot.—*Sophocles*.

160. By six qualities may a fool be known: anger, without cause; speech, without profit; change, without motive; inquiry without an object; trust in a stranger and incapacity to distinguish between friend and foe. (?)

161. A secret ceases to be a secret if it is once confided—it is like a dollar bill, once broken, it is never a dollar again.—*Billings*.

✓162. A friend ought to be like the blood, which runs quickly to the wound without waiting to be called.—*A. Perez*.

163. He that does not know how to enjoy prosperity when it comes to him, ought not to complain when it passes him by.—*Cervantes*.

164. Some folk estimate the value of books by their thickness, as though they were written to exercise the arms rather than the brains.—*Gracian*.

165. The sighs and tears of the oppressed are petitions sent to God.—*A. Perez*.

166. Give the labourer his wages before his perspiration be dry.—*Mohammad*.

## 167. Life's 14 Mistakes.

(1) To attempt to set up our own standard of right and wrong and expect everyone to conform to it.

(2) Trying to measure the enjoyments of others by our own.

(3) To expect uniformity of opinion.

(4) To look for judgment and experience in youth.

(5) To endeavour to mould all dispositions alike.

(6) Not to yield in unimportant trifles.

(7) To look for perfection in our own action.

(8) To worry ourselves and others about what cannot be remedied.

(9) Not to alleviate all that needs alleviation if we can.

(10) Not to make allowances for the weaknesses of others.

(11) To consider anything impossible that we cannot ourselves perform.

(12) To believe only what our finite minds can grasp.

(13) To live as if the moment, the time, the day, was so important that it would last for ever.

(14) To estimate people by some outside quality.—*Judge Rentouri.*

✓ 168. There is one thing higher than public duties—it is private honour.—*R. de Campoamor.*

169. The dog wags his tail, not for you, but for the crust.—*Pr.*

170. When I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world. Whilst the sap of maintenance lasts, my friends swarm in abundance ; but in the winter of my need they leave me naked.  
—*Warwicke*.

✓ 171. Laughter is good. It may not save our souls, but it often saves our lives. It prevents insanity. It is like butter and must be fresh, likewise clean. It should not be spread too thickly over the bread of serious business.—*Dr. Crane*.

✓ 172. Body is the boat by which we must cross the river of life. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady it. The practice of righteousness is the rope for dragging it along difficult waters ; and the wind to urge its sail onwards is charity.  
—*Mahabharata*.

173. If the mother of crime be Poverty, the father is deficiency of intellect.—*L. Bruyere*.

✓ 174. I laugh when I hear that the fish in the water is thirsty. You do not see that the Real is your home, and you wander from forest to forest listlessly ! Here is the truth ! Go where you will, if you do not find your soul, the world is unreal to you.—*Kabir*.

175. If men and women knew one another before falling in love, there would be few marriages.—*Chamfort*.

176. When we withstand our passions, it is because they are weak, and not because we are strong.—*La Rochefoucauld*.

177. He is verily a hypocrite who seemingly restrains his active faculties, but really allows his mind to dwell on the objects of the Senses.—*The Gita.*

178. He that humbles himself shall be exalted.—*Bible.*

179. The boughs that bear most hang lowest.—*Sa'di.*

180. He who learns the rules of wisdom without conforming to them in his life, is like a man who labours in his fields but does not sow.—*Sa'di.*

181. Blessed are they that hear the Word of God, and keep it.—*Bible.*

182. Deliberation in undertaking is pleasing to God; and haste is pleasing to the devil.—*Mohammed.*

183. Carefully observe those who never praise but blame always, and are contented with nobody and you will see that they are the people with whom nobody is contented.—*La Bruyere.*

184. All heads are not knowledge-boxes.—*Pr.*

185. They have a right to censure, that have a heart to help: the rest is cruelty, not justice.—*W. Penn.*

186. It is more important to do right than not to do wrong: further, the one is possible; the other has always been, and will always be, impossible.—*Stevenson.*

187. He that does good, for good's sake, seeks neither praise nor reward; though sure of both at last.—*W. Penn.*

188. Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness.—*Bartholin.*

189. I love my books! they are companions dears,

Sterling in worth, in friendship most sincere;

Here talk I with the nobly gifted of our own:

If love, joy, grief, laughter in my books I find.—*Frances Bennoch.*

190. The ass carries wine but drinks water.—*Pr.*

191. Blessed are the merciful; for they shall obtain mercy.—*Bible.*

192. Wise men learn by other men's mistakes, fools by their own.—*Pr.*

193. A bad man is like an earthen vessel, easy to break, and hard to mend. A good man is like a golden vessel,—hard to break, and easy to mend.—*Hitopadesa.*

194. The best of prophets of the future is the past.—*Byron.*

195. No doubt hard work is a great police-agent. If everybody were worked from morning till night, and then carefully locked up, the register of crimes might be greatly diminished. But what would become of human nature? Where would be the room for growth in such a system of things? It is through sorrow and mirth, plenty and need,

a variety of passions, circumstances, and temptations, even through sin and misery, that men's natures are developed.—*A. Helps.*

196. Rightly directed, wisely used, imagination is the greatest gift and blessing of intellectual man. Whether he will or not, it mingles more or less, with all his acts, and almost all his pleasures. But how it might be taught to elevate and purify all those enjoyments, would man but give the due ascendancy to the finer essence, and suffer it to direct his corporeal energies! How it might raise his tastes! How it might soften his feelings. How it might purify his desires! How it might ennoble his nature! How it might dignify his life! How it might tranquilise his death! For imagination must ever be an ingredient in that power by which we realise to ourselves "the substance of things not seen."—*James.*

197. Opportunity has hair in front, behind; she is bald, if you seize her by the forelock you may hold her, but, if suffered to escape, not jupiter himself can catch her again.—*from the Latin.*

198. As soon as a man becomes satisfied with himself and with what he has done, he has ceased to improve, and has begun to degenerate.—*G. Elliot.*

✓199. He that loves not others lives unblest.—*Horne.*

200. To conduct great matters and never commit a fault is above the force of human nature.—*Plutarch.*



201. If all our misfortunes were laid in one common heap, whence every one must take an equal portion, most persons would be contented to take their own and depart.—*Plutarch*.

\* 202. The fear of God is the philosophy of religion; the love of God is the charity of religion.—*Billings*.

203. Give, if thou canst, in alms; if not,  
afford  
Instead of that a sweet and gentle  
word.—*Harrick*.

204. Error of opinion may be tolerated where reason is left free to combat it.—*Jefferson*.

205. A good heart is better than all the heads in the world.—*Lytton*.

206. It is by presence of mind in untried emergencies that native metal of a man is tested.—*Lowell*.

207. A man should be upright, not be kept upright.—*M. Aurelius*

208. Fate laughs at probabilities.—*Lytton*.

209. I firmly believe that if the whole *Materia Medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.—*Holmes*.

210. If men are honest they will tell you that their success in life is more of a wonder to them than it is to you.—*Billings*.

211. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason

the wise man of tranquil soul would neither be elevated with joy nor be depressed with sorrow.—*Mahabharata*.

212. If Jupiter were to hurl a thunderbolt for every sin that men commit, very soon he would have none to throw.—*Ovid*.

213. In the field of this body a great war goes forward, against passions, anger, pride and greed. It is in the kingdom of truth, contentment and purity, that this battle is raging. When a brave knight takes the field, a host of cowards is put to flight. It is a hard fight and a weary one, this fight of the truth-seeker, for the vow of the truth-seeker is more hard than that of the warrior. For the warrior fights for a few hours, but the truth-seeker's battle goes on day and night, as long as life lasts it never ceases.—*Kabir*.

214. Beneath this stone my wife doth lie,  
She now has rest,—and so have I.—  
*Lorens*.

215. Waste not the remnant of thy life in those imaginations touching other folk, whereby thou contributest not to the common weal.—*M. Aurelius*.

216. Think not disdainfully of death, but look on it with favour, for even death is one of the things that Nature wills.—*M. Aurelius*.

217. Thought is the property of him who can entertain it, and of him who can adequately place it.—*Emerson*.

218. Talent is that which is in a man's power, genius is that in whose power a man is.—*Lowell*.

219. One father can support ten children, but ten children cannot support one father.—*Pr.*

220. Most people judge men only by success or by fortune.—*La Rochefoucauld.*

221. Every man is worth just so much as the things are worth about which he busies himself.—*M. Aurelius.*

222. Men who are eager to sell themselves are not worth buying.—*L. Andrieux.*

223. Fools for arguments use wagers.—*Butler.*

224. Out of suffering comes the serious mind, out of salvation, the grateful heart; out of endurance, fortitude; out of the deliverance, faith.—*Ruskin.*

225. Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or charioteers.—*W. M. Paxton.*

226. A pound in the pocket is worth two in the book.—*Pr.*

227. Fools rush in where angels fear to tread.—*Pope.*

228. Politeness is a shrewd way folks have of flattering themselves.—*Billings.*

229. When preaching has failed to reform a man, try a little ridicule.—*Santeuil.*

230. In society there are three kinds of friends: those who love you, those who hate you, and those who do not think of you at all.—*Chamfort.*

231. Of all our possessions, our wives are the only ones that are glad to own us as their masters.  
—*Malherbe*.

232. I have always observed that success in the world is won by the wise man who looks like a fool.—*Monesquieu*.

✓ 233. I love my books as drinkers love their wine ;  
The more I drink, the more they seem divine ;  
Books bring me friends where'er on earth I be, —  
Solace of solitude, bonds of society. (?)

234. Who to himself is law no law doth need,  
Offends no law, and is a king indeed.  
—*Chapman*.

✓ 235. The best preacher is the heart ; the best teacher is time ; the best book is the world ; the best friend is God.—*Talmud*.

236. The chains of habits are generally too small to be felt, till they are too strong to be broken.—*Pr*.

237. Virtue is ever sowing her seeds :  
In the trenches for the soldier ; in the wakeful study  
For the scholar ; in the furrows of the sea  
For men of that profession :—of all which  
Arise and spring up honour.—*Webster*.

238. They who worship God merely for fear, would worship the devil should he appear. (?)

239. The great source of calamity lies in regret or anticipation; he therefore is most wise who thinks of the present alone, regardless of the past or the future.—*Goldsmith*.

✓240. The truest end of life is to know the life that never ends.—*W. Penn.*

✓(241.) Patience is a flower that grows not in everyone's garden.—*Pr.*

242. I understand everything—except myself.—*Villon.*

✓243. Life is a progress and not a station.—*Pr.*

✓244. We do not learn to know men through their coming to us. To find out what sort of persons they are, we must go to them.—*Goethe.*

245. The most pleasant society is that in which an attitude of cheerful respect is maintained by its members towards one another.—*Goethe.*

246. None are so fond of secrets as those who do not mean to keep them.—*Colton.*

✓247. Not so great is the torment of him who is wounded in body as of him who is wounded in spirit.—*Sa'di.*

248. Deep rivers move with silent majesty, shallow brooks are noisy.—*Pr.*

249. As long as a camel does not come to a hill, he thinks there is nothing taller than himself.—*Pr.*

250. Sorrows, joys, worries, troubles, all look so differently when we see in them God's will—not our will nor anybody else's faults, or our own mistakes—simply this is God's will for me; this

is what He has given to me to do ; this is what He has given to me to bear.—*Marshall*.

✓251. Difficulties are meant to rouse, not to discourage.—*Channing*.

252. Good health and good sense are two of a life's greatest blessings.—*P. Syrus*.

253. They that are serious in ridiculous matters would be ridiculous in serious affairs.—*Cato*.

254. He that does evil that good may come, pays a toll to the devil to let him into heaven.—*J. C. Hare*.

✓255. Hope is a hen that lays more eggs than she can hatch out.—*Josh Billings*.

256. I could sooner reconcile all Europe than two women.—*Louis XIV*.

257. Morality knows nothing of geographical boundaries or distinction of race.—*H. Spencer*.

✓258. The difficulty in life is the choice.—*G. Moore*.

✓259. Youth is made rich by its dreams of the future ; age is made poor by its regrets for the past.—*Rocheperdre*.

✓260. Happiness only begins when wishes end, and he who hankers after more, enjoys nothing.—*Barker*.

✓261. God tests His people before He blesses them.—*Hafiz*.

✓262. If a man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.—*Dhammapada*.

263. What men call treasure and the gods call dross.—*Lowell*.

264. Fortune is like a mirror—it does not alter men; it only shows men just as they are.—*Billings*.

265. A tender conscience is as sensitive to evil as the apple of the eye is to dust.—*Dr. Davies*.

266. It is one thing to show a man that he is in error and another to put him in possession of truth.—*Locke*.

267. An injury is much sooner forgotten than an insult.—*Chesterfield*.

268. If there be a hell upon earth it is to be found in a melancholy man's heart.—*Burton*.

269. A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—*W. Shenstone*.

270. God gives every bird its food, but does not throw it into its nest.—*J. G. Holland*.

271. To endeavour to work upon the vulgar with fine sense is like attempting to hew blocks with a razor.—*Swift*.

272. To be sure it is wise, as well as honest, neither to flatter other men's sentiments, nor dissemble and less contradict our own.—*W. Penn*.

273. It is the beaten man who clamours for more fighting.—*Fr. Pr*.

274. Prudes hoard their virtues, the same as misers do their money, more for the sake of recounting them, than for use.—*Billings*.

275. When God puts a burden upon men, He lays His hand underneath, so that the burden may not be too heavy.—*Sa'di*.

276. The path of holiness is the path of happiness. It would not be so if God had not said it; it is so necessarily.—*J. H. Evans*.

277. The historian is a prophet whose eyes are turned to the past.—*F. Von Schlegel*.

278. Liberty, too, must be limited in order to be possessed.—*Burke*.

279. Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true.—*Johnson*.

280. People will not look forward to posterity who never look backward to their ancestors.—*Burke*.

281. I have but one lamp by which my feet are guided, and this is the lamp of experience. I know no way of judging of the future but by the past.—*P. Henry*.

282. Formerly when great fortunes were only made in war, war was business but now when great fortunes are only made by business, business is war.—*Bovee*.

283. Of all the garbs I ever saw Pride put on, that of her humility is to me the most disgusting.—*H. Mackenzie*.

284. As good, so ill men are all of a church; every body knows who must be head of it.—*W. Penn*.



285. The true way of attacking vice is by setting up something else against it.—*Sydney Smith.*

286. He that buyeth magistracy, selleth justice.—*Pr.*

287. If a clever man commits a folly, it is no small one.—*Goethe.*

288. Let Thy Will be done.—*Alfred's prayer.*

289. Sometimes penitence dwarfs faith, sometimes faith excludes penitence. It is a great victory to have both faith and penitence.—*B. Jowett.*

290. Harsh counsels have no effect, they are like hammers which are always repulsed by the anvil.—*Helvetius.*

291. It is in vain to put wealth within the reach of him who will not stretch out his hand to take it.—*Johnson.*

292. Soldiers, water, and fire, soon make room for themselves.—*Fr.*

293. No man ever yet increased his reputation by contradicting lies.—*Billings.*

294. Joy is more divine than sorrow, for joy is bread and sorrow is medicine.—*H. W. Beecher.*

295. The great soul that sits on the throne of universe is not, never was, and never will be, in a hurry.—*Holland.*

296. Greatness lies in not being strong, but in the right using of strength; and strength is not used rightly when it only serves to carry a man above his fellows for his own solitary glory.—*H. W. Beecher.*

297. If it were possible to heal sorrow by weeping and to raise the dead with tears, gold were less prized than grief.—*Sophocles*.

298. Every habit and faculty is preserved and increased by corresponding actions,—as the habit of walking, by walking; of running, by running.—*Epictetu*.

299. Three may keep a secret if two of them are dead.—*Franklin*.

300. Ah woe is me, through all my days  
Wisdom and wealth I both have got,  
And fame and name and great men's  
praise;  
But Love, ah! Love I have it not.  
—*H. C. Bunner*.

301. Beyond this vale of tears  
There is a life above,  
Unmeasured by the flight of years;  
And all that life is love.  
—*Montgomery*.

302. I hear beyond the range of sound,  
I see beyond the range of sight,  
New earths and skies and seas around,  
And in my day the sun doth pale his  
light.—*Thoreau*.

303. 'Tis not the whole of life to live,  
Nor all of death to die.—*Montgomery*.

304. Our worst weaknesses and meanesses are usually committed for the sake of the people whom we most despise.—*Dickens*.

305. Resignation is putting God between one's self and one's grief.—*H. W. Beecher*.

306. In trouble to be troubled  
Is to have your trouble doubled.  
—*Defoe*.

307. Nothing that happens in this world happens by chance. God is a God of order. Everything is arranged upon definite principles and never at random.—*H. Drummond*.

308. He that shuts love, in turn shall be  
Shut out from love, and on her thresh-  
hold lie,  
Howling in outer darkness.—*Tennyson*.

309. It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Johnson*.

310. Men are like money: we must take them for their value, whatever may be the effigy.  
—*Madame Necker*.

311. A man like a watch, is to be valued for his goings.—*W. Penn*.

312. He that hath many irons in the fire, some of them will cool.—*Hazlit*.

313. One false note destroys the chime.  
—*Pr*.

314. Rest assured that there is nothing which wounds the heart of a noble man more deeply than the thought that his honour is assailed.  
—*Moliere*.

315. Believe nothing against another but upon good authority: nor report what may hurt another, unless it be a greater hurt to others to conceal it.—*W. Penn*.

316. Cheerfulness is like money well—expended in charity—the more we dispense of it, the greater our possessions.—*V. Hugo.*

317. Sometimes that which is given with a kindly hand is more acceptable than that given with a full one.—*Plantus.*

318. To remind a man of a kindness conferred, and to talk of it, is little different from reproach.—*Demosthenes.*

319. Fortune is ever deemed blind by those on whom she bestows no favours.—*La Rochefoucauld.*

320. Forgiveness to the injured does belong,  
But they ne'er pardon who have done  
the wrong.—*Dryden.*

321. He is the most fortunate of men, who can trace an unbroken connection between the end of his life and the beginning.—*Goethe.*

322. To live in relations of truth and sincerity with men is to dwell in a frontier country.  
—*W. Winter.*

323. The man who discloses my failings to others is my master, even though he may be my servant.—*Goethe.*

324. They that show more than they are, raise an expectation they cannot answer; and so lose their credit, as soon as they are found out.  
—*W. Penn.*

325. When God withholds a thing from us, He always gives us something better in its place.—*E. T. Fowler.*

326. When prayer mounts upon the wing of fervour to God, then answers come down like lightning from the clouds.—*Secker*.

✓ 327. Every man has three lives: the life of the soul in the body, the life of the soul in the soul, and the life of the soul in God.—*St. Augustine*.

328. Character is a diamond that scratches every other stone.—*Pr*.

329. Better make a weak man your enemy than your friend.—*Billings*.

330. It is better to have your bank in heaven than that your heaven in a bank. (?)

331. To be dextrous in danger is a virtue; but to court danger to show it, is weakness.

—*W. Penn.*

332. A disorderly man is always in a hurry; he has no time to speak with you because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another, before he can finish it.—*Robert Cecil*.

✓ 333. He who sows courtesy reaps friendship, and he who plants kindness gathers love.—*Basil*.

✓ 334. The bell calls others to Church, but goes not to it itself.—*Russian Pr*.

335. The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world.—*W. E. Gladstone*.

336. Sin has many tools, but a lie is the handle which fits them all.—*G. W. Holmes*.

337. A man who has that presence of mind which can bring to him on the instant all he knows, is worth for action a dozen men who know as much, but can only bring it to light slowly.—*Emerson*.

338. Many things difficult to design prove easy to performance.—*Johnson*.

339. The greater the difficulty; the more the glory in surmounting it. Skilful pilots gain their reputation from storms and tempests.

—*Anonymous*.

340. Be reserved, but not sour; grave, but not formal; bold, but not rash: humble, but not servile; patient, not insensible; constant, not obstinate; cheerful, not light: rather sweet, than familiar; familiar, than intimate; and intimate with very few, and upon very good grounds.

—*W. Penn.*

✓ 341. Laws are not made out of justice, they are made out of necessity.—*Billings*.

342. He who by firmness gains the mastery over his words, his mind, and his whole body, is justly called a triple governor.—*Manu*.

343. Take examples of good conduct from a foe, sweet speech and gentleness from even a child, something from all; from men of low degree lessons of wisdom, if thou humble be.—*Manu*.

344. Be on such terms with your friend as if you know that he might one day become your enemy.—*Laberius*.

345. Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast.

—*J. Montgomery.*

346. Who dares think one thing and another  
tell,  
My heart detests him as the gate of  
Hell.—*Pope.*

347. Consider this: Your goodness is of no use if you are no good to others. The good of goodness is that you can wrap others inside it. It ought to be like a big cloak that you have on a cold night, while the shivering person next to you has none. If you don't make use of your goodness, what is the good of it? (?)

348. God is better served in resisting a temptation to evil, than in many formal prayers.  
—*W. Penn.*

349. He who performs all the duties of life abandoning all interests therein and offering them up to God is unaffected by sin as the lotus leaf by the drip of waters.—*The Gita.*

350. He is wise among men who sees inaction in action, and action in inaction; he acts harmoniously, and performs all duties perfectly.—*The Gita.*

351. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down.—*Southey.*

352. He who blackens others does not whiten himself.—*Pr.*

353. A forced kindness deserves no thanks.  
—*Pr.*

354. Thinking on Him, merged in Him, confiding in and devoted to Him, they whose sins are purified by wisdom, go to an abode, from whence there is no return.—*The Gita.*

355. Understand a man by his deeds and words; the impressions of others lead to false judgment.—*Talmud.*

356. To save a fellow-being from death is a small thing: to save him from error a greater one.—*Horace.*

357. A man is very apt to complain of the ingratitude of those who have risen far above him.—*Johnson.*

358. It is a great shame to a man to have a poor heart and a rich purse.—*Cato.*

359. One should fly from a laughing enemy and a flattering friend.—*Pr.*

360. The worship offered with a view verily to fruit and also indeed for self-glorification, O best of men! know that to be of passion!—*The Gita.*

361. Advice is a drug in the market; the supply always exceeds the demand.—*Billings.*

362. Anxiety always steps on itself.—*Billings.*

363. Men are generally more careful of the Breed of their Horses and Dogs than of their Children.—*W. Penn.*



364. Marriage is similar to casting dice. If chance brings you a virtuous and good-tempered wife, your lot is happy. If you gain instead a gadding, gossiping, and thriftless queen, no wife is yours, but everlasting plague in woman's garb ; the habitable globe holds out not so dire a torment anywhere.—*Epicharmus*.

365. A virtuous woman is a splendid prize ;  
A bad—the greatest curse beneath the  
skies. (?)

366. Wisdom in the man, patience in the wife,  
Bring peace to the house, and a happy  
life. (?)

367. The wife is the key of the house.—*Pr*.

368. On one occasion Aristotle was asked how much educated men were superior to those uneducated: "As much," said he, "as the living are to the dead."—*Diogenes*.

369. Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses ; the last bestowing them to the benefit of others that need. The first without the last begins covetousness ; the last without the first begins prodigality. Both together make an excellent temper. Happy the place where that is found.—*W. Penn*.

370. Epitaph on a Miser—Here lies one who lived unloved, and died unlamented ; who denied plenty to himself, assistance to his friends, and relief to the poor ; who starved his family, oppressed his neighbours, and plagued himself to gain

what he could not enjoy. At last, Death, more merciful to him than he was to himself, released him from care, and his family from want; and here he lies with the muck-worm he imitated, and with the soil he loved; in fear of a resurrection, lest his heirs should have spent the money he left behind, having laid up no treasure where moth and rust do not corrupt, or thieves break through and steal. (?)

371. Who has a bad wife, his hell begins on earth. (?)

372. He that shall rail against his absent friends,  
Or hears them scandalized, and not defends;  
Sports with their fame, and speaks what-e'er he can;  
And only to be thought a witty man;  
Tells tales and brings his friends in disesteem;  
That man's a knave;—be sure, beware of him.—Creech.

373. Contentment is the philosopher's stone, which turns all it toucheth into gold; the poor man is rich with it, and the rich man poor without it (?)

374. If you always remember that in all you do in soul or body, God stands by as a witness, in all your prayer and your actions you will not err; and you shall have God dwelling with you.  
—Epictetus.

375. Earth has no sorrow that Heaven cannot heal.—*Pr.*

376. It is not truth nor philosophy to say that prayer alters nothing, that the laws of nature are fixed, and that prayer cannot change them. The laws of nature are fixed on purpose to be used for the granting of prayer. Any man can use the laws of nature to grant the requests of his child. Does he say that God, who made those laws, cannot do as much with them as he can?—*Beecher.*

377. Jealousy is the art of injuring ourselves more than we injure others.—*A. Dumas, fils.*

378. Jealousy is the sister of love, as Lucifer was a brother of the angels.—*Boufflers.*

379. It is admirable to consider how many Millions of People come into, and go out of the World, ignorant of themselves, and of the world they have lived in.—*W. Penn.*

380. If a man be gracious and courteous to strangers it shows that he is a citizen of the world.—*Bacon.*

381. Love teaches even asses to dance.

—*Fr. Pr.*

382. Some marry in haste, and then sit down and think it carefully over. Some think it over carefully first and marry. Both ways are right, if they hit the mark.—*Billings.*

383. The king in a carriage may ride,  
And the beggar may crawl at his side;  
But in the general race,  
They are travelling all the same pace.  
—*E. Fitzgerald.*

384. A man should be religious but not superstitious. (i)

385. He that praises you for that which you have not, wishes to take from you that which you have.—*Don Juan Manuel*.

386. A purse without money is but a piece of leather.—*Pr.*

387. Man is full of wants: he loves those who can fulfil them all. "This is a good mathematician," they will say. But I have no need of Mathematicians: he would take me for a proposition. "This is a good soldier." He would take me for a besieged place. I want, then, a worthy man who can adapt himself to all my needs generally.—*B. Pascal*.

388. He that makes a fuss of you when not wont to do so, either desires to cheat you, or has some need of you. (?)

389. Who cannot on his bed sweetly sleep,  
Can on another's hardly rest.

—*G. Herbert*.

390. I don't think that Fortune has got any favourites, she was born blind, and I notice them who win the oftenest, go to it blind, too.—*Billings*.

391. Here below there is no satisfaction or content, except for brutal or divine minds.

—*Montaigne*.

392. The less a man knows, the more he will guess at, and guessing is nothing more than suspicion.—*Billings*.

393. As a rule, we take men to be more dangerous than they really are. Fools and sensible persons are alike harmless. It is only the half-foolish and the half-wise who are the most dangerous.—*Goethe*.

394. It is well to cure, but better to prevent a distemper. The first shows more skill, but the last more wisdom.—*W. Penn.*

395. Some men are like nails, easily drawn ; others are like rivets, not drawnable at all.

—*J. Burroughs*.

396. Very late in life, when he was studying Geometry, some one said to Lacydes, "Is it then a time for you to be learning now." "If it is not," he replied, "when will it be?"—*Diogenese*.

397. The Most High God sees, and bears : my neighbour knows nothing, and yet he is always finding fault.—*Pr.*

398. The man who can't find any virtue in the human heart has probably given as a faithful synopsis of his own.—*Billings*.

399. So long as one has a firm faith in, and profound veneration for God, it is immaterial how he worships or prays God. ?)

400. Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.—*Hare*.

401. O man, if thou dost not know thine own Lord, whereof thou art so proud ? Put thy cleverness away ; mere words shall never unite thee

to Him. He who sought the true Love truly has found it.—*Kabir*.

402. We are apt to call things by wrong names. We will have prosperity to be happiness, and adversity to be misery; though that is the school of wisdom, and oftentimes the way to eternal happiness.—*W. Penn.*

403. A needy man's budget is full of schemes.—*Pr.*

404. I consider a weak man more dangerous than a malicious one, malicious men have some character, but weak ones don't have any.—*Billings.*

405. Despatch is taking time by the ears. Hurry is taking it by the end of the tail.

—*Billings.*

406. Base Envy withers at another's joy,  
And hates the excellence it cannot reach.  
—*J. Thomson.*

407. Death, be not proud, though some hath  
called thee  
Mighty and dreadful, for thou art not so;  
For those whom thou thinkest thou dost  
overthrow

Die not, poor Death, nor yet canst  
thou kill me.

From Rest and Sleep, which but thy  
pictures be,

Much pleasure, then from thee much  
more must flow,

And soonest our best men with thee  
do go—

Rest of their bones and souls' delivery!

—*J. Donne.*

408. I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered.—*Issac Newton*.

409. He who can't bite should not show his teeth.—*Pr.*

410. So live here, my brother, that you may cross with ease to that other shore. It is a land without earth or sky, without moon or stars. Only the radiance of Truth shines in Lord's Durbar, O beloved brother! naught is essential save Truth.—*Kabir*.

411. Not to do unto others but what we would like others to do unto us: that is justice. To do unto others, on all occasions, what we should have others do to us; this is charity.  
—*Lamennais*.

412. Friends are like melons, you may try fifty before you meet a good one —*Claude Hermet*.

413. The love of rustic folk begins with blows and scratches.—*Fr. Pr.*

414. Many people treble their troubles, making three out of one, by looking forward, looking on, and looking back.—*Avebury*.

415. Wise men learn more from fools, than fools from wise men.—*Cato*.

416. A lie is like a cat, it never comes to you in a straight line.—*Billings*.

417. We always like those who admire us;  
we do not always like those whom we admire.

—*La Rochefoucauld.*

418. It chances in an hour that comes not in  
seven years.—*Shakespeare.*

419. One thorn of experience is worth a  
whole wilderness of warning.—*Lowell.*

420. Sin is to the soul like fire to combustible  
matter.—*Southey.*

421. There are some Men like Dictionaries;  
to be looked into upon occasions, but have no  
connection, and are little entertaining.—*W. Penn.*

422. The great man is he who in the midst  
of the crowd keeps with perfect sweetness the  
serenity of solitude.—*Emerson.*

423. Every shoe fits not every foot.—*Pr.*

424. Nature is the glass reflecting God,  
As by the sea reflected is the sun.

—*Young.*

425. Here in the body pent,  
Absent from Him I roam;  
Yet mightily pitch my moving tent,  
A day's march nearer home.

—*J. Montgomery.*

426. The whole art of living consists in giving  
up our existence in order to exist.—*Goethe.*

427. To endeavour to work upon the vulgar  
with fine sense is like attempting to hew blocks  
with a razor.—*Swift.*



428. Friendship contracted with the wicked,  
Decreases from hour to hour,  
Like the early shadow of the morning;  
But if friendship be formed with the  
virtuous,  
It will increase like the shadow of the  
evening,  
Till sun of life shall set.

429. We mingle in society, not so much to  
meet others as to escape.—*Billings*.

430. Of your philosophy you make no use,  
If you give place to accidental evils.  
—*Shakespeare*.

431. Bodies devoid of mind are like the  
statues in the market-place.—*Euripides*.

432. The Receipts of Cookery are swelled  
to a volume, but a good stomach excells them all;  
to which nothing contributes more than Industry  
and Temperance.—*W. Penn*.

433. We have been told that the best way  
to overcome misfortunes is to fight with them—  
I have tried both ways, and recommend a success-  
full dodge.—*J. Billings*.

434. Distance is no barrier to the transference  
of thoughts between two minds of the same tone  
or two that are in harmony.—*Segno*.

435. The jealous man only sees his own  
spectrum, when he looks upon other men, and  
gives his character in theirs.—*W. Penn*.

436. Envy is such a constant companion,  
that if we find no one above us to envy, we will  
envy those below us.—*Billings*.

437. The sword inflicts a less grievous blow than the tongue; the former wounds the body, but the latter hurts the soul.—*Pythagoras*.

438. When a base fellow cannot vie with another in merit, he will attack him with malicious slander.—*Sa'di*.

439. Two-thirds of what is called love is nothing but jealousy.—*Billings*.

440. Wit, without sense, is like a razor without a handle.—*Billings*.

441. He that is a base foe will hardly be but false in friendship.—*Falltham*.

442. In solitude and silence the holy soul advances with speedy steps and learns the hidden oracles of God.—*Thomas a—Kempis*.

443. Death is the wish of some, the relief of many, and the end of all.—*Seneca*.

444. Great men are they who see that mental force is stronger than the material force; that thought rules the world.—*Emerson*.

445. I hate the man who is wise in the affairs of others, and foolish in his own.—*Euripides*.

446. Only he who lives a life of his own can help the lives of other men.—*P. Brooks*.

447. The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—*Madame de Stael*.

448. Men would come to know each other better if one man were not always so intent upon assuming to be the equal of another.—*Goethe*.

449. To the strenuous and active I would say : earn thyself and expect :

from the great——grace ;

from the powerful——power ;

from the active and the good——advancement ;

from the many——affection ;

from the individual——love.—*Goethe*.

450. What are heavy ? Sea-sand and sorrow ;  
What are brief ? To day and to-morrow ;  
What are frail ? Spring-blossoms and  
youth ;

What are deep ? The ocean and  
truth. (?)

451. The seven insoluble riddles of Science :—

(1) The nature of matter and force.

(2) The origin of motion and change.

(3) The origin of life.

(4) The design of nature.

(5) The origin of language.

(6) The source of consciousness.

(7) The freedom of will.—*Raymond*.

452. A good road and a wise traveller are two different things.—*Pr*.

453. The beggar is not afraid of the thief.

—*Pr*.

454. Faith is a private capital, stored in one's own house. It is like a public savings—bank or loan office, from which individuals receive assistance in their days of need ; but here the creditor quietly takes his interest for himself.

—*Goethe*.

455. Public worship is very commendable, if well performed. We owe it to God and good example. But we must know, that God is not tied to time or place, who is everywhere at the same time: and this we shall know, as far as we are capable, if wherever we are, our desires are to be with him.—*W. Penn.*

456. Beware of the man with half-shut eyes—he is not dreaming.—*Billings.*

457. A weak man complains of others, an unfortunate man of himself, but a wise man neither of others nor of himself.—*Sir P. Sidney.*

458. Animals feed; man eats, but the man of sense alone knows the right way to do it.

—*B. Savarin.*

459. It is not the biggest oxen that do the best day's work.—*Fr. Pr.*

460. How wonderful is Death!

Death and his brother Sleep.—*Shelly.*

461. Men who, taken singly, are rogues, are often very honest men when taken collectively.—*Montesquieu.*

462. He that loses his conscience has nothing left that is worth keeping.—*Coussin.*

463. He who pardons too readily invites fresh insult.—*Corneille.*

464. He who has four and spends five needs neither purse nor pocket.—*Pr.*

465. He who has got a good son-in-law, has found a son, but he who has got a bad one, has lost a daughter.—*Pr.*

466. The human mind has three keys for opening all locks; knowledge, reflexion, imagination—in these three things everything is contained.

—*Victor Hugo.*

467. It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much wit to keep it.—*Emerson.*

468. Three SSS make a man happy—saintliness, soundness of body, and sageness of mind.—*Gracian.*

469. The revolutionary spirit teaches peoples their rights alone; the religious spirit teaches them their duties, too.—*Aubryet.*

470. The husband who intrudes in his wife's dressing room is either a fool or a philosopher.

—*Balzac.*

471. Life is an accidental play of the forces in matter, showing itself in time and space. What we call our consciousness is not life, but is a delusion of the senses, which makes it seem as if life lay in that consciousness. Consciousness is a spark which, under certain conditions, is ignited in matter, burns up to a flame, dies down, and at last goes out altogether. This flame (*i. e.*, consciousness) attendant upon matter for a certain time between two infinities of time, is nothing. And though consciousness perceives itself and the whole universe, and sits in judgment on itself and on the universe, and sees the play of chance in this universe, and, above all, calls it a play of chance, in contradistinction to something which is not chance—this consciousness itself is only an

outcome of lifeless matter—a phantom, appearing and vanishing without meaning or result. Everything is the outcome of ever-changing matter; and what we call life is but a condition of dead matter.—*Leo Tolstoy*.

472. Do not curse the devil openly, and bless secretly.—*Arabis*.

473. The worst wheel always creaks the loudest.—*Pr*.

474. Of all the roads of life the shortest and the best is that which leads to Heaven.—*R. de Campoamer*.

475. Do not ask if a man has been through college. Ask if a college has been through him.—*Chapin*.

476. It is easy to part with an old sweetheart but it is hard to shake hands with an old enemy.—*Regnier Desmarests*.

477. Parrots are taught to speak without understanding the words. The method is to place a mirror between the parrot and the trainer. The trainer hidden by the mirror, utters the words, and the parrot, seeing his own reflection in the mirror, fancies another parrot is speaking, and imitates all that is said by the trainer behind the mirror. So God uses prophets and saints as mirrors whereby to instruct men, *viz.*, the bodies of these saints and prophets; and men, when they hear the words proceeding from these mirrors, are utterly ignorant that they are really spoken by "Universal Reason" or the "Word of God" behind the mirror of the saints.—*Shamsi Tabrez*.

478. The soul of man is the lamp of God. Man is a weak and miserable animal until the light of God burns in his soul. But when that light burns, man becomes the most powerful being in the world. Nor can this be otherwise, for what then acts in him is no longer his strength, but is the strength of God.—*Leo Tolstoy*.

479. Yet I argue not  
Against Heaven's hand or will, nor  
hate a jot  
Of heart or hope ; but still bear up and  
steer  
Right onward.—*Milton*.

480. Whate'er there be of Sorrow  
I'll put off till To-morrow,  
And when To-morrow comes, why then  
'T will be To-day and Joy again.  
—*J. W. Bangs*.

481. Bad language or abuse  
I never, never use,  
Whatever the emergency ;  
Though "Bother it" I may  
Occasionally say ;  
I never, never use a big, big *D*.  
—*Gilbert*.

482. When I was One-and-Twenty  
I heard a wise man say :  
"Give crowns and pounds and guineas  
But not your heart away."  
—*A. E. Housman*.

483. The Moving Finger writes ; and, having  
writ,  
Moves on : nor all your Piety nor Wit

Shall lure it back to cancel half a Line,  
Nor all your Tears wash out a Word  
of it.—*Fitz Gerald.*

484. Some have too much ; yet still do  
crave ;

I little have, yet seek no more ;  
They are but poor, though much they  
have,

And I am rich with little store ;  
They poor, I rich ; they beg, I give ;  
They lack, I lend ; they pine, I live.

—*E. Dyer.*

485. Life ! I know not what thou art,  
But know that thou and I must part,  
And when, or how, or where we met  
I own to me's a secret yet.

—*Mrs. Barbauld.*

486. Him for a happy man I own,  
Whose fortune is not overgrown ;  
And happy he who wisely knows  
To use the gifts that Heaven bestows ;  
Or, if it please the powers divine,  
Can suffer want and not repine.

—*Watts.*

487. I wish but what I have at will :  
I wonder not to seek for more :  
I like the plain ; I climb no hill :  
In great storm I sit on shore,  
And laugh at those that toil in vain  
To get what must be lost again.  
—This is my choice ; for why ?—I find  
No wealth is like a quiet mind.—*Dyer.*



488. But whether on the scaffold high  
Or in the battle's van,  
The fittest place where man can die  
Is where he dies for man!  
—*M. J. Berry.*
489. Yet hope not life from grief or danger  
free,  
Nor think the doom of man revers'd  
for thee.—*Johnson.*
490. Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
Where none but God is near.  
—*Montgomery.*
491. Such souls,  
Whose sudden visitations daze the world,  
A voice that in the distance far away  
Wakens the slumbering ages.  
—*H. Taylor.*
492. He sendeth sun, he sendeth shower,  
Alike they're needful to the flower;  
And joys and tears alike are sent  
To give the soul fit nourishment.  
As comes to me or cloud or sun,  
Father! thy will, not mine, be done.  
—*S. F. Adams.*
493. How fading are the joys we dote upon!  
Like apparitions seen and gone,  
But those which soonest take their  
flight  
Are the most exquisite and strong.—  
Like angels' visits, short and bright,  
Mortality's too weak to bear them long.  
—*J. Norris.*

494. There is no flock, however watched and  
tended,  
But one dead lamb is there,  
There is no fireside, howsoe'er defended,  
But has one vacant chair.—*Longfellow.*
495. A sacred burden is this life ye bear :  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it  
steadfastly,  
Fail not for sorrow, falter not for sin,  
But onward, upward till the goal ye win.  
—*F. A. Kemble.*
496. And only the Master shall praise us,  
And only the Master shall blame,  
And no one shall work for money,  
And no one shall work for fame,  
But each for the joy of the working,  
And each, in his separate star,  
Shall draw the Thing as he sees It,  
For the God of Things as They Are.  
—*Kipling.*
497. He that is down needs no fall,  
He that is low, no pride,  
He that is humble ever shall  
Have God to be his guide,  
I am content with what I have,  
Little be it or much.  
And, Lord, contentment still I crave  
Because Thou savest such.—
498. My friend, forbear to call him blest  
That only boasts a large estate,  
Should all the treasures of the West\*

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\*Treasures of Mexico and Peru.

Meet, and conspire to make him great,  
Should a broad stream with golden  
sands

Through all his meadow roll,—  
He's but a wretch, with all his lands,  
That wears a narrow soul.

Were I so tall as to reach the pole;  
Or grasp the ocean with my span,  
I must be measured by my soul ;  
The mind's standard of the man.

—*Issac Watts.*

499. Whate'er we leave to God, God does  
And blesses us.—*H. D. Thoreau.*

500. Where will you find one more liberal  
than God?  
He buys the worthless rubbish which  
is your wealth,  
He pays you the Light that illumines  
your heart,  
He accepts these frozen and lifeless  
bodies of yours,  
And gives you a kingdom beyond what  
you dream of,  
He takes a few drops of your tears,  
And gives you the Divine Fount sweeter  
than sugar,  
He takes your sighs fraught with grief  
and sadness,  
And for each sigh gives rank in heaven  
as interest.—*Shamsi Tabrez.*

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PART IV.



A GARLAND OF SOLEMN  
THOUGHTS.



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## FOREWORD

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*Count each affliction, whether light or grave,  
God's messenger sent down to thee; Do thou  
With courtesy receive him : rise, and bow :  
And ere his shadow pass thy threshold crave,  
Permission first his heavenly feet to lave,  
Then lay before him all thou hast.*

*Grief should be  
Like joy, majestic, equable, sedate ;  
Confirming, cleaning, raising, making free :  
Strong to consume small troubles ; to command  
Great thoughts, grave thoughts, thoughts lasting  
to the end—Aubrey de Vere.*

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## PART IV.

### A GARLAND OF SOLEMN THOUGHTS.

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*Give me, O Fate some one to love,  
And one to love me in return;  
To win this blessing saints above,  
For old-time earthly nanuts might yarn.*  
—*W. Malone.*

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1. It is not so important to know everything as to know the exact value of everything, to appreciate what we learn, and to arrange what we know.—*H. More.*

2. The good in this state of existence preponderates over the bad, let miscalled philosophers tell us what they will.—*Dickens.*

3. I have noticed that Providence is on the side of clear heads and honest hearts.—*H. W. Beecher.*

4. To know that which before us lies in daily life is the prime wisdom.—*Milton.*

5. Getting money is not all a man's business : to cultivate kindness is a valuable part of the business of life.—*Johnson.*

6. Wickedness may prosper for a while, but in the long run he that sets all knaves at work will pay them.—*L'Estrange.*

7. The greatest harm that you can do unto the envious is to do well; the greatest rebuke that you can give unto the ignorant is to prosper in knowledge; the greatest comfort that you can bestow on your parents is to live well and learn well; the greatest commodity that you can yield unto your country is with wisdom to bestow that talent, that by grace was given you.—*John Lyly*.

8. Receive wealth or prosperity without arrogance, and be ready to let it go.—*M. Aurelius*.

9. Do not wish events to be otherwise than they are, but take them as they arise, and it shall be well with thee.—*Epictetus*.

10. Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often contradict each other.—*Rousseau*.

11. Nothing will make us so charitable and tender to the faults of others, as, by self-examination, thoroughly to know our own.—*Fenelon*.

12. What you keep by you, you may change and mend; but words once spoken can never be recalled.—*Rescommon*.

13. I daily examine myself in a threefold manner: in my transactions with the men, whether I am upright; in my intercourse with friends, whether I am faithful; and whether I exemplify the instructions of my master.—*Chung-Chee*.

14. Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—*Bolingbroke*.

15. Money is like manure, of very little use except it be spread.—*Bacon*.

16. No man can love his neighbour without loving God.—*Bassuet*.

17. There are worldly people, heavy and wingless. Their sphere is down below. There are among them strong ones: Napoleon. They leave terrible traces among men, and cause an uproar, but it is all on the earth. There are those whose wings grow equably, and who slowly rise and fly: monks. There are light people, winged, who rise easily from among the crowd and again descend: good idealists. There are strong-winged ones, who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly and fall. There are those who have heavenly wings, and purposely—from love to men—descend on earth and teach men to fly. When they are not needed, they fly away: Christ.—*Leo Tolstoy*.

18. I know not what the future hath of  
 marvel or surprise,  
 Assured alone that life and death His  
 mercy underlies,  
 And so beside the Silent Sea I wait the  
 muffled oar;  
 No harm from Him can come to me on  
 ocean or on shore.—*Whittier*.

19. Fortune never takes anybody by the hand, but she often allows them to take her by the hand.—*Billings*.

20. On the neck of the young man sparkles no gem as gracious as enterprise.—*Hafiz*.



21. A gentleman should have more in his pocket than on his back.—*Pr.*

22. I see men—both wise and foolish—inherit the riches of their fathers, but very few of them, however, inherit their merits and prowess.—*F. Perez de Guzman.*

23. Each thing is a half and suggests another thing to make it whole ; as spirit, matter ; man, woman ; odd, even ; subjective, objective ; in, out ; motion, rest ; yea, nay.—*Emerson.*

24. As good almost to kill a man as to kill a good book ; who kills a man kills a reasonable creature, God's image ; but he who destroys a good book kills reason itself.—*J. Milton.*

25. Forget your past circumstances, whether they be sorrows or joys. The one is without remedy, the other not perfect. Both are past ; why remember them.—*A. Maclaren.*

26. Some men want to have religion like a dark lantern, and carry it in their pocket, where nobody but themselves can get any good from it.—*H. W. Beecher.*

27. There is nothing so easy to learn as experience, and nothing so hard to apply.

—*Billings.*

28. A servant is known by his master's absence.—*Pr.*

29. Sometimes the pleasure is as great in being cheated, as to cheat.—*S. Butler.*

30. If you would be pungent, be brief ; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*R. Southey.*

31. Those who become disgusted, and withdraw from the world, mustn't forget, that the world will forget them a long time before they will forget the world.—*Billings*.

32. In such a world, all men, of every grade,  
Should each other kindly aid,  
For, if benearh misfortune's goad  
A neighbour falls, on you will fall his  
load.—*La Fontaine*.

33. The will is the highest force in nature, the last consummate blossom of all her marvellous efforts, a gathering together and concentration of different forces into one definite mode of action. By the power of a well-fashioned will man reacts with intelligent success upon the external world, brings himself into a complete harmony with his surroundings, assimilates and incorporates nature, and thus carries forward its organic evolution.

34. A scowling look is altogether unnatural. When it is often assumed, the result is that all comeliness dies away, and at last is so completely extinguished that it cannot be again lighted up.

—*M. Aurclius*.

35. Full purse preaches to the penniless.—*Pr*.

36. For disappointments, that come not by our own folly they are the trials or corrections of Heaven : and it is our own fault, if they prove not our advantage to repine at them does not mend the matter : it is only to grumble at our creator. But to see the Hand of God in them, with an humble submission to His Will, is the way to turn our water into wine, and engage the greatest Love and Mercy on our side.—*W. Penn*.

37. He is ungrateful who denies a benefit; he is ungrateful who hides it; he is ungrateful who does not return it; he, most of all, who has forgotten it.—*Seneca*.

38. Alone each creature sees the light,  
Alone this world at length he leaves,  
Alone the recompense receives,  
Of all his actions wrong or right.  
—*J. Muir*.

39. God is a circle whose centre is everywhere, and its circumference no where.  
—*St. Augustine*.

40. Heaven is never deaf but when man's heart is dumb.—*Quarles*.

41. Industry is good and diligence is better, but perseverance is best.—*D. Adams*.

42. Dear is to me the friend, yet can I make even my very foe do me a friend's part. My friend shows me what I can do, my foe teaches me what I should do.—*Schiller*.

43. Advice is like snow, the softer it falls, the longer it dwells upon and deeper it sinks into the mind. (?)

44. Difficulties increase the nearer we approach the goal.—*Pr*.

45. That which is not allotted the hand cannot reach and what is allotted will find you wherever you may be.—*Sa'di*.

46. The ancients tell us what is best, but one must learn of the moderns what is fittest.  
—*Franklin*.

47. The difficulty is not so great to die for a friend as to find a friend worth dying for.  
—*H. Home*.

48. The good-for-nothing is he who cannot command and cannot even obey.—*Goethe*.

49. If any man thinks that he alone is wise, such a soul, when laid open, is ever found empty.  
—*Jebb*.

50. One cannot shoe a running horse.  
—*Dut. Pr.*

51. Life is probation, and this earth no goal,  
But a starting-point of man.—*Browning*.

52. All philosophy lies in two words : "Sustain and abstain."—*Pr.*

53. A slave has but one master : the ambitious man has as many as there are people, who help him to his fortune.—*La Bruyer*.

54. If any one tells you that a man has changed his character, don't believe it.—*Mahomet*.

55. If everybody knew what one says of the other there would not be four friends left in the world.—*Pascal*.

56. It is a great misfortune not to possess talent enough to speak well, or sense enough to hold one's tongue.—*La Bruyere*.

57. The best remedy for anger is a little time for thought.—*Seneca*.

58. Common sense can usually effect more than blind force.—*Pr.*

59. A foe is more dangerous when he feigns to be friendly.—*Sa'di*.

60. Men should keep their eyes wide open before marriage, and half-shut afterwards.

—*Mme Scuderi.*

61. One "Take this" is better than two "You shall have it."—*Pr.*

62. By ever taking out and never putting in, one soon reaches the bottom.—*Sp. Pr.*

63. The hand that gives gathers.—*Pr.*

64. When fools shun one set of faults, they run into the opposite one.—*Horace.*

65. Matter is the Limit of Spirit.

The material form in which the awakening of our consciousness of true life finds us in this world is, so to speak, the boundary limiting the free development of our spirit. Matter is the limit of spirit. But true life is the destruction of this limitation. In this understanding of life lies the very essence of the understanding of truth—that essence which gives man the consciousness of eternal life. Materialists mistake that which limits life, for life itself.—*Leo Tolosloy.*

66. One may have fortune without happiness, just as one may have a wife without love.

—*Rivarol.*

67. A clear conscience is a sure card.—*Pr.*

68. A learned man is a tank, a wise man is a spring.—*W. R. Alger.*

69. "Faith," in the language of heaven, is "Love," in the language of men.—*Victor Hugo.*

70. God made us, and we admire ourselves.  
*Sp. Pr.*

71. God tempeth, no one, as S. Augustine saith,  
 For any ill, but for the proof of faith :  
 Unto temptation God exposeth some,  
 But none of purpose to be overcome.  
 —*Herrick.*

72. With an "if" one might put Paris in a bottle.—*Fr. Pr.*

73. Those who see the faults of others, but not their own are wise for others and fool for themselves.—*Pr.*

74. Do not tell a friend anything that you would conceal from an enemy.—*Ar. Pr.*

75. Women carry their logic in their hearts, men, in their heads.—*Kotzebue.*

76. Do as the bee does with the rose, take the honey and leave the thorn.—*Ar. Pr.*

77. Religion is a particular means by which man realizes his relation with the superhuman and mysterious forces on which he considers himself dependent.—*Gobletd' Alviella.*

78. Religion is a certain relation established by man between his separate personality and the infinite universe or his source. And morality is the ever-present guide to life which results from that relation.—*Leo. Tolostoy.*

79. A healthy body is good, but a soul in right health—it is the thing beyond all others to be prayed for ; the blessedest thing this earth receives of heaven.—*T. Carlyle.*

80. The peevish, the niggard, the dissatisfied, the passionate, the suspicious, and that who lives upon others means are for ever unhappy.

—*Hitopadesa.*

81. About your wife and your tried friend, believe nothing but what you know for certain.—*Pr.*

82. That friendship only is, indeed genuine when two friends, without speaking a word to each other, can, nevertheless, find happiness in being together.—*G. Ebers.*

83. Friends indeed are rare ?—on the contrary ! no sooner have we contracted a new friendship, than we find that we have a friend in need, and ready to borrow money from us.—*Schopenhauer.*

84. God comes at last, when we think He is farthest off.—*Pr.*

85. God never forsakes His own. (?)

86. He who brings ridicule to bear against truth, finds in his hand a blade without a hilt.

—*Lucian.*

87. God sends nothing but what can be borne.—*Pr.*

88. The thin end of the wedge is to be feared.—*Pr.*

89. The stone that lies not in your way need not offend you.—*Pr.*

90. Critics are sentinels in the grand army of letters, stationed at the corners of newspapers and reviews to challenge every new author.

—*Longfellow.*

91. Go slowly to the feasts of thy friends, but swiftly to their misfortunes.—*Chilon.*

92. Years of repentance are necessary in order to blot out a sin in the eyes of men, but one tear of repentance suffices with God.—*Fr.*

93. What I possess, or what I crave,  
Brings no content, great God, to me,  
If what I would, or what I have,  
Be not possessed and blest in Thee :  
What I enjoy, O make it mine,  
In making me that have it, Thine.  
—*F. Quarles.*

94. Drink nothing without seeing it, sign nothing without reading it.—*Pr.*

95. He that knoweth not that which he ought to know is a brute beast among men; he that knoweth no more than he hath need of, is a man among brute beasts; and he that knoweth all that may be known is good amongst men.

—*Arab. Proverb.*

96. He that knows, and knows that he knows, is wise. Follow him.—*Arab. Proverb.*

97. He that knows, and knows not that he knows is asleep. Arouse him.—*Arab. Proverb.*

98. It is in a man's secret life, when all external pressure is removed, when neither friend nor foe can see him, that his real character is most fully in action. Then it is that the conscience is tested and the self-respect is measured.

99. He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly his face.—*Franklin.*

100. He who learns and makes no use of his learning is a beast of burden with a load of books.—*Sa'di.*



101. It matters not how a man dies, but how he lives.—*Pr.*

102. God gives birds their food, but they must fly for it.—*Pr.*

103. Young folks tell what they do, old ones what they have done, and fools what they intend to do.—*Pr.*

104. My dame fed her hens on thanks, but they laid no eggs.—*Pr.*

105. Rules for Getting Rich:—The best merchant is he whose business talent is of the highest order, and improved to the highest pitch

Of all quarrels, the most senseless, the most bootless, the most worrying, is a quarrel with your circumstances.

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has.

Half of the heavy hearts and broken spirits and sleepless eyes among our merchants might be spared were they only willing to conform their appearances to their substance.

Many merchants object too much, consult too long, advertise too little, and seldom drive business home to the full period, but content themselves with a mediocrity of success.

Some men seem to take failure quite comfortably; they stop and go on again, without changing their style of living or lowering their heads. That is a feat that no honest business man can admire.

In business there are many who cannot rise, many who cannot help descending, many who of

necessity fail, many who earn their bread, and many who only waste it when once in their own hands.

Great merit or great failings will make you respected or despised, but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked in the general run of the world.

The true merchant is not the man who best understands his business and contrives to bargain others out of their reasonable profits, but he who best understands his business and never takes advantage of any man's ignorance or any man's necessity.

"Leading articles" in commerce, like leading articles in journalism, are meant to make a character for the whole. But it is questionable whether a merchant is justified in taking such modes of attracting the attention of the public unless he has actual advantages to offer.

106. It is not old age that makes us childlike, as people declare, but it merely reveals that we are still nothing but children.—*Goethe*.

107. Never mind who was your grandfather, what are you?—*Pr.*

108. Put your hand quickly to your hat and slowly to your purse, and you'll take no harm.  
—*Pr.*

109. Formerly the richest countries were those in which Nature was most beautiful; now the richest countries are those in which man is more active.—*Buckle*.

110. It is a delusion to suppose that adversity makes man better, as well to believe that the rust makes the knife sharp, dirt promotes purity, and mud clarifies the stream.—*Bodenstedt*.

111. My legs are not I, my arms are not I, my head is not I, my feelings are not I, even my thoughts are not I : then what am I ? I am I, I am my soul.—*Leo Tolstoy*.

112. God deals His wrath by weight, but His mercy without weight.—*Sa'di*.

113. How are riches the means of happiness ? In acquiring they create trouble, in their loss they occasion sorrow, and they are the cause of endless divisions amongst kindred.—*Hitopdesa*.

114. Nothing is more offensive than a low-bred man in a high station —*Claud*.

115. Take the world as it is, not as it should be.—*Pr*.

116. One enemy may do us more harm than a hundred friends can do us good.—*Pr*.

117. A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.—*Pr*.

118. Many a man is not so black as he is painted, or as white as has been whitewashed.—*Pr*.

119. Laughter and tears are meant to turn the wheels of the same machinery of sensibility ; one is wind-power, and the other water-power, that is all.—*Holmes*.

120. The hand of the generous man is like the cloud of heaven, which drops upon the earth, fruits, herbage, and flowers : but the heart of the

ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in the bosom and produceth nothing.

—*An ancient Brammin in China.*

121. Care, and not fine stables make a good horse.—*Pr.*

122. Idleness is the badge of gentry, the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of mischief, one of the seven deadly sins, the cushion on which the devil chiefly reposes, and a great curse not only to the melancholy but of many other diseases.—*Burton.*

123. Men talk much of the right of *free speech* and condemn all attempts to fetter it. They should also respect the right of free silence, and visit with equal censure all attempts to violate it by inconsiderate and unbenevolent questioning prompted by curiosity.

124. Laugh not too much: the witty man laughs least

For what is news only to ignorance.

Less at thine own things laugh: lest in the jest

Thy person share, and the conceit advance.—*G. Herbert.*

125. The master of slaves has seldom the soul of a man.—*H. Mackenzie.*

126. Let winds storm a life's course, even though they swell over and threaten thy skiff. Sail quietly on even if the mast gives away. God thy convoy; He forgets thee not.—*Tiedge.*

127. There is a flower I wish to wear,  
But not until first worn by you—  
Heartsease—of all earth's flowers most  
rare ;  
Bring it ; and bring enough for  
two.—*Landor*.

128. Little moments make an hour ;  
Little thoughts, a book ;  
Little seeds, a tree of flower ;  
Water drops, a brook ;  
Little deeds of faith and love  
Link the earth to heaven above.

129. High titles lower, instead of raising,  
those who know not how to support them.—*La Roche*.

130. A smiling face, and forgiveness are the  
best way to avenge an insult.—*Sp. Pr.*

131. To some minds sadness is nearer akin to  
happiness than is joy, perhaps because the heart  
has been so wrung and torn with sorrow that joy  
seems a mockery, and the key-note of rejoicing  
will not start the tune ; in some weary souls it  
requires rather the minor key of sweet sadness to  
bring forth the true melody.—*M. K.*

132. As the sweetest rose grows upon the  
sharpest prickle, so the hardest labour brings  
forth the sweetest profits.

133. A fool flatters himself, a wise man flat-  
ters a fool.—*Pr.*

134. I prize the soul that slumbers in a quiet  
eye.—*E. Cook*.

135. The man who calls himself "a trusty friend," is very like the tiny cloud which appears when the sky is clear, and vanishes when the sky is lowering.—*Gobet*.

136. It is a great thing to win the admiration of the people, but a greater to gain their love.  
—*Gracian*.

137. He is not yet born who can please everybody.—*L'r*.

138. A noble soul is, as it were, its own theatre, and there, in secret, it approves or condemns its own acting.—*Metastasio*.

139. The man who wishes to have a tranquil mind, must learn to endure Fortune in both aspects, that is, both when she frowns and when she smiles.—*Guicciardini*.

140. If poverty is the mother of crimes, want of sense is the father of them.—*Billings*.

141. Difference of opinion among honest people ought never to sever the bonds of friendship.—*V. Monti*.

142. Even when God sends misfortune on the good still He gives them the heart to endure it.—*Menzoni*.

143. The treasures which are kept in the coffers are not real, but only those which are kept in the soul.—*A. Maclaren*.

144. We may make a large hole in a brick wall and easily fill it up; but the slightest flaw in a ruby is irreparable. Thus it is in minds. The ordinary soon take offence and make it up again;

the sensitive and delicate are long-suffering, but their wounds heal imperfectly, if it all.

—*Michelangelo*.

145. When need is highest, help is nighest.

—*Pr.*

146. Grief and wrath, avarice and desire, delusion and laziness, vindicativeness and vanity, envy and hatred, censoriousness and slander are the twelve sins destructive of man's bliss.

147. The man who is determined to keep others fast and firm must have one end of the bond about his own breast, sleeping and waking.

—*Pericles*.

148. He who is one with himself is one with God.—*Bodenstedt*.

149. A mild answer to an angry man, like water cast upon the fire, abateth his heat, and from an enemy, he shall become thy friend.

—*An Ancient Bramin*.

150. Who is mightier than death? He who can smile when death threatens.—*Ruckert*.

151. The reason why borrowed books are so seldom returned to their owners is that it is much easier to retain the books than what is in them

—*Montaigne*.

152. The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupation that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

—*Sydne Smith*.

1153. Munificence is not quantity but quality.  
—*Pascal*.

154. If all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy would prefer the share they are already possessed of, to that which would fall to them by such a division.—*Socrates*.

155. He that loses his conscience, has nothing left that is worth keeping.—*Caussin*.

156. In every blessing think of its end, in every misfortune think of its removal.—*Pr*.

157. It is something to have an influence on the fortunes of mankind: it is greatly more to have an influence on their intellects. Such is the difference between men of office and men of genius, between computed and uncomputed rank,  
—*Peterborough*,

158. Great men will always pay deference to greater: little men will not; because the little are fractious: and the weaker they are, the more obstinate and crooked.—*Southey*.

159. Great men too often have greater faults than little men can find room for.—*Diogenes*.

160. Forget the hours of thy distress, but never forget what they taught thee.—*Gessner*.

161. Every man thinks his own wisdom, faultless, and every mother her own child beautiful.  
—*Pr*.



162. A narrow stomach may be filled to its satisfaction, but a narrow mind will never be satisfied, not even with all the riches of the world.

—*Sa'di*.

163. We cannot rightfully claim to have done great things or to be above our fellows in attained character ; but we have a right to desire and to strive to be and to do a great deal better than those around us. A lofty aim is worthy of us, even though a lofty claim is not so. 'Sit not down in the popular seats and common level of virtues,' says Sir Thomas Browne, 'but endeavour to make them heroical.' It is not enough to be as good as the average man. Our striving should be after completeness in character and spotlessness in conduct. Anything belonging to this standard should be below our aspirations and endeavours.

164. A learned man without pupils, is a tree which bears no fruit ; a devotee without good works is a dwelling without a door.—*Sa'di*.

165. A fool is provoked with insolent speeches ; but a wise man laugheth them to scorn.

—*An Ancient Bramin*.

166. Cowards die many times before their deaths :

The valiant never taste of death but once.

Of all the wonders that I yet have heard,  
It seems to me most strange that men  
should fear ;

Seeing that death a necessary end,  
Will come when it will come.

—*Jul. Caesar*.

167. Be calm in arguing : for fierceness makes  
Error a fault, and truth discourtesy.  
Why should I feel another man's  
mistakes.

More than his sickness or poverty ?  
In love I should : but anger is not love,  
Nor wisdom neither ; therefore gently  
move. —*G. Herbert.*

168. Hatred is never quenched by hatred ;  
hatred ceases by showing love ; this is an old rule. (?)

169. The best possession of the man of clay  
is health ; the highest virtue of the man of spirit  
is truthfulness.

170. Fortitude abandon'd, where is man ?  
I know the terms on which he sees the  
light :

He that is born is listed—life is war ;  
Eternal war with woe : who bears it  
best.

Deserves it least. —*Edward Young.*

171. Four things increase by use:—Health,  
wealth, perseverance, and credulity.—*Pr.*

172. Let a man overcome anger by love,  
evil by good, greediness by liberality, lie by  
truth. (?)

173. He who holds back rising anger like a  
rolling chariot, is called a real driver ; other peo-  
ple are but holders of the reins.—(?)

174. He that speaks ill of another, commonly  
before he is aware, makes himself such a one as  
he speaks against : for if he had civility or breed-  
ing, he would forbear such kind of language.

—*J. Selden.*

175. Foolish pride is an incurable malady; a bad wife is a chronic disease; and a wrathful disposition is a life-long burden.—*Pr.*

176. Unless a man is fearful, he cannot be courageous. Unless he realises danger, and is on the watch against it, he lacks the elements of a soldierly character. A child might be fearless on a picket-line in time of war, but his fearlessness would not be courageousness, nor yet a substitute for it. True courage lies in the intelligent recognition of danger, and in the determined facing of danger recognised. Virtue is more than innocence. Innocence may be fearless; virtue must be courageous.

177. The faults of others are easily perceived, but those of oneself are difficult to perceive.

—*Dhammapada.*

178. Where two women meet, there a market springs; where three congregate, a bazar is opened; and where seven talk, there begins a fair.—*Pr.*

179. Affliction moveth our enemies to pity; success and happiness cause even our friends to envy.—*An ancient Bramin in China.*

180. By Grecian annals it remained untold,  
But may be read in Eastern legend old,  
How, when great Alexander died, he bade,  
That his two hands uncovered might be laid  
Outside the bier, for men there with  
to see—  
Men who had seen him in his majesty—

That he had gone the common way  
 of all,  
 And nothing nothing now his own in  
 death might call ;  
 Nor of the treasures of two empires  
 aught  
 Within those empty hands unto the  
 grave had brought.—*French.*

181. Injuries do not extinguish courtesies ;  
 they only suffer them not to appear fair. For a  
 man that doth me an injury, taketh  
 not away the courtesy, but defaces it : as he that  
 writes after verses upon my verses, takes not  
 away the first letters, but hides them.

—*B. Johnson.*

182. Three things make a poor man rich :  
 courtesy, consideration for others, and the avoid-  
 ance of suspicion.—*Pr.*

183. Man consists of desires. And as is his  
 desire, so is his will ; and as is his will, so is his  
 deed ; and whatever deed he does, that he will  
 reap. (?)

184. When firmness is sufficient, rashness is  
 unnecessary.—*Pr.*

185. As one that runneth in haste, and leapeth  
 over a fence, may fall into a pit on the other side  
 which he doth not see ; so is the man that plun-  
 geth suddenly into any action before he hath  
 considered the consequence thereof.—*An ancient*  
*Bramin.*

186. It is easier to make an impression upon sand than upon marble: but it is easier to make a just one upon marble than upon sand.

—*Demosthenese.*

187. By all means use sometimes to be alone,  
Salute thyself; see what thy soul doth wear,  
Dare to look in thy chest; for 'tis thy  
own:

And tumble up and down what thou  
find'st there.

Who cannot rest till he good fellows find,  
He breaks up house, turns out of doors  
his mind —*G. Herbert.*

188. Who is the great man? He who is strongest in patience. He who patiently endures injury, and maintains a blameless life—he is a man indeed.—*Sa'di.*

189. To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future. (?)

190. The husband of Pain is Rapture, but the souls are few in whom that marriage is consummated. (?)

191. Some pluck the fruits of the tree of knowledge to crown themselves therewith, instead of plucking them to eat.—*Hitopdesa.*

192. He may hope for the best that is prepared for the worst.—*Pr.*

193. The shadow of a cloud, the favour of the base, new corn, a flower, these last only a little time; so it is with youth and riches.

—*Hitopdesa.*

194. If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.

—*Epictetus*.

195. The sage does not say what he does; but he does nothing that cannot be said. (?)

196. Good men vary. Some are like cocoanuts full of sweet milk; others, like the jujube, externally pleasing. (?)

### TO FORTUNE.

197. Tumble me down, and I will sit  
Upon my ruins, smiling yet;  
Tear me to tatters, yet I'll be  
Patient in my necessity;  
Laugh at my scraps of clothes, and  
shun

Me as a fear'd infection;  
Yet scare-crow like I'll walk, as one  
Neglecting thy derision.—*R. Herrick*.

198. A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the softly falling-dew, but shut up in the violent downpour of rain.—*Pichter*.

199. Shun him who secretly slanders, and praises openly; he is like a cup of poison, with cream on the surface.—*Sa'di*.

200. He who wants a faultless friend, must remain friendless.—*Pr*.

✓ 201. Eat and drink with your friends, but do not trade with them.—*Pr*.

202. What good is soap to a negro, and advice to a fool?—*Hafiz.*

203. Devotion and clear vision are not his who eats too much, nor his who eats not at all; nor his who sleeps too much, nor his who is too awake.—*the Gita.*

204. Do nothing in a passion; why wilt thou put to sea in the violence of a storm?—*Grand Lama.*

205. The dog howls at the moon, but the moon heeds it not; be like the moon. (?)

206. Man is a king, dethroned and cast out from Him, His kingdom; in chains and in a dungeon. (?)

207. The worst of maladies is envy; the best of medicines is health.—*Pr.*

208. Three things can never be got with three things: wealth, with wishing for it, youth with cosmetics; health, with medicines.—*Pr.*

209. Some folk's tongues are like the clocks as run on striking, not to tell you the time of the day, but because there's somewhat wrong in their inside.—*G. Eliot.*

210. Fame only comes when deserved, and then it is as inevitable as destiny, for it is destiny.—*Longfellow.*

211. We are always complaining that our days are few, and acting as though there would be no end to them.—*Seneca.*

212. The public health is the foundation on which reposes the happiness of the people and the power of a country. The care of the public health is the first duty of a Statesman.

—*Beaconsfield.*

213. Hearts may be attracted by assumed qualities, but the affections are only to be fixed by those which are real.—*D<sup>r</sup> Moy.*

214. We are commonly taught our duty by fear or shame, but how can they act upon a man who hears nothing but his own praise.—*Dr. Johnson.*

215. There is only one real failure in life possible, and that is not to be true to the best one knows.—*Farrar.*

216. Singularity almost always makes enemies; it is usually credited with affectation. Carlyle says, 'Affectation is often singularity, but singularity is not always affectation.' Greatness of mind shows itself daily in behaviour—"its ways are ways of pleasantness."

217. Self-interest followed exclusively, is usually degraded into selfishness; but, when, it is enlightened, educated and restrained within proper limits, it is a necessary and rightful motive.

218. He who looks for gratitude in return for every favour, spoils the fine flavor of his kindly deeds. He is not willing to give them unreservedly; he seeks repayment, though in a subtler and more refined form than one who expects material favours in return. True generosity is self-forgotten; in the words of Antonius,



‘It is like a vine which is satisfied by being fruitful in its kind, and bears a bunch of grapes without expecting any thanks for it.’ Thus a man who is rightly kind never proclaims a good turn, but does another as soon as he can—just like a vine that bears again the next season.

219. Trusting to luck is only another name for trusting to laziness.—*Billings*.

220. What boots running if one is on the wrong road.—*Proverb*.

221. To contradict sometimes means to knock at the door in order to know whether there is any one in the house.—*Pr*.

222. Educate men without religion, and you make them but clever devils.—*Wellington*.

223. It is never the opinion of others which displeases us, but their desire at times to force their opinions on us, when we do not wish to accept them.—*Joubert*.

224. To grow sadder from day to day, while enclosed in a prison of one’s own—that is the life history of a selfish man and of a snail.—*Annault*.

225. The joy of being the doer of a good action awakens in us an emotion quite different in its sweetness from that of being the recipient of kindness. It is a pleasure which never cloy; the more one indulges in it, the more worthy one is of the delight it affords.—*Massillon*.

226. Ambition overcomes petty spirits more easily than great ones, as fire catches a thatched cottage sooner than a stone palace.—*Chamfort*.

227. See that boat rowed by two men; when they keep time in rowing it goes smoothly over the rough waters; but if not, each wave gives its shock and any stroke of the oar wrongly applied may capsize the frail skiff. Marriage is the bark, the rowers the wedded couple on the sea of life. Only by pulling together can they lessen the dangers of the voyage.—*Levis*.

228. Virtue has no pride in it, nor sin any humility.—*Billings*.

229. Joy in a changeable subject, must necessarily change as the subject changeth.—*S. Bern*.

230. Knowledge is the treasure of the mind, but discretion is the key to it, without which it is useless. The practical part of wisdom is the best.  
—*Faltham*.

231. He who devours the substance of the poor will in the end find a bone in it to choke him.  
—*Fr. Pr*.

232. Some virtues are only seen in affliction, and some in prosperity.—*Addison*.

233. Hope is a draft on futurity, sometimes honoured, but generally extended.—*Billings*.

234. At fifty a man is more to be dreaded than at any other age. Then he employs a dearly brought experience and the fortune he probably possesses to make conquests.—*Balzac*.

235. Once more I declare this to be most true, and every page of history confirms my words, that men can assist Fortune, but they cannot resist her; they may weave her webs, but they cannot break them.—*Machiavelli*.

236. It has often surprised me that, while each man loves himself more than anyone else, he sets less value on his own estimate of himself than on the opinion of others.—*M. Aurelius*.

237. Six Gateways to Happiness: The first of these is health. Having entered through the first gate-way, we next come across the second, which presents itself in the form of good and pleasant manners. To know how to conduct oneself in society is really a great advantage in life. The third gateway that we have to cross is the responsiveness to good advice. Learning is the fourth gate-way to success. The fifth portal which leads to success is righteous life. Strenuous endeavour, unyielding effort, is the sixth gate-way to cross.—*Bhikkhu Dhammaloka*.

238. People are generally willing to believe that a thing is true, when they wish it to be so.

—*Caesar*.

239. If we conquer our enemies by honest dealings and just treatment, our success is greater and more permanent than if we defeated them in war. In the latter case they yield to us under compulsion, in the former, their submission is voluntary.—*Polybius*.

240. We must remind ourselves as often as possible that our true life is not this external, material life that passes before our eyes here on earth, but that it is the inner-life of our spirit, for which the visible life serves only as a scaffolding—a necessary aid to our spiritual growth. The scaffolding itself is only of temporary importance,

after it has served its purpose, it is no longer wanted, but even becomes a hinderance.—*Leo Tolostoy.*

241. Shun greatness; in the poor man's cottage one may live more happily than princes and friends of princes do.—*Horace.*

242. Why to another's care consign  
Schemes that thine own exertions claim?  
And when thou hast been thus supine,  
Why on another hang the blame!

—*Anvar-i-Suhaili.*

✓ 243. A patched up friendship is an unhealed wound.—*Pr.*

244. If a man is full of himself, don't tap him, but rather plug him up, and let him choke to death or burst.—*Billings.*

245. Nature requires five: custom seven: laziness takes nine: and wickedness eleven (hours of sleep).—*Pr.*

246. A brave spirit struggling with adversity is a spectacle for the gods.—*Seneca.*

247. Most people who ask advice of others have already resolved to act as it pleases them.

—*Knigge.*

248. Men deal with life as children with their play,

Who first misuse, then cast their toys  
away.—*Cowper.*

249. Let not one look of fortune cast you  
down;  
She were not fortune if she did not  
frown;

Such as do braveliest bear her scorns  
awhile  
Are those on whom at last she most  
will smile.—*Orrery*.

250. Be brave in trouble; meet distress  
With dauntless front; but when the gale  
Too prosperous blows, be wise no less  
And shorten sail.—*Conington*.

251. He who shows the right path to one that  
has gone astray, lights, so to speak, the other's  
lantern from his own. Yet, though he has given  
light, his own doth still burn bright.—*Ennius*.

252. If you stand in need of medical advice,  
let these three things be your physicians: a cheerful  
mind, relaxation from business, and a moderate  
diet.—*S. Salern*.

253. If you wish to subject everything to  
yourself, subject yourself first to reason.—*Seneca*.

254. The most finished man of the world is  
he who is never irresolute and never in a hurry.  
—*Schopenhauer*.

255. Poverty often deprives a man of all  
spirit and virtue. It is hard for an empty bag to  
stand upright.—*Franklin*.

256. Of all actions of a man's life, his marriage  
does least concern other people; yet of all  
actions of our life, 'tis most meddled with by  
other people.—*J. Seldén*.

257. To speak on without saying anything  
has ever been the greatest gift of the orator.  
—*Platen*.

258. He only who feels himself little in the eyes of God can hope to be mighty in the eyes of men.—*Arndt*.

259. Parties do not consider ; they only feel.—*Ranke*.

260. Philosopher call God "the great unknown." "The great misknown" should be more correct.—*J. Roux*.

261. Two things I abhor : the learned in his infidelities, and the fool in his devotions.

—*Mahomet*.

262. Wealth leaves us at death ; kinsmen at the grave ; but virtues of the mind unto the heavens with us we have.—*Lord Voux*.

263. Religion is as necessary to reason as reason to religion.—*Washington*.

264. Praise that is not deserved is no better than slander.—*Billings*.

265. I have often found good-looking people to be very base, and I have known ugly people most estimable.—*Phoed*.

266. Every man, however good he may be, has a still better man dwelling in him which is properly himself, but to whom nevertheless he is often unfaithful. It is to this interior and less unstable being that we should attach ourselves, not to the changeable every-day man.—*W. V. Humboldt*.

267. Conversation is an art in which a man has all mankind for competitors.—*Emerson*.

268. Good sword has often been in poor scabbard.—*Fr*.

269. I believe that virtue shows quite as well in rags as she does in purple and fine linen.

—*Dickens*.

270. There is some excuse for a man being a loafer in the country, where even nature once in a while takes the liberty to loaf a little; but in a big city, where all success depends upon activity, a loafer is a failure, except it be to paste advertisements onto.—*Billings*.

271. Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it brings you to the grave, it shall not be able to keep you there.—*Baxter*.

272. Talent is something, but tact is everything. It is not a seventh sense, but, is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles.—*Scargill*.

273. The greatest blessing that the great and the good God can bestow on any human being is humility.—*Billings*.

274. Make it an invariable and obligatory law to yourself never to mention your own mental diseases. When you talk of them, it is plain that you want either praise or pity; for praise there is no room, and pity will do you no good.—*Johnson*.

275. Wives are young men's mistresses, companions for middle age, and old men's nurses.—*Bacon*.

276. Who hastens to be rich, resembles him,  
Who is resolved that he will quickly  
swim,  
And trusts to full-blown bladders! He,  
indeed,  
With these supported, moves along  
with speed ;  
He laughs at those whom untried depths  
alarm ;  
By caution led, and moved by strength  
of arm ;  
Till in midway, the way his folly chose,  
His full-blown bladder bursts, and down  
he goes !  
Or, if preserved, 'tis by their friendly aid,  
Whom he despised, as cautious and  
afraid.—*Crabbe*.

277. There is one way of making sure against  
the tricks of Fortune ; do not tempt her often.

—*Carystius*.

278. Suspicions, as transient guests of the  
mind, may be useful in establishing the innocence  
which should be brought to light or in proving the  
guilt which should be purged away ; but as per-  
manent inmates of the mind their influence is  
most pernicious. Suffered to remain, they rangle  
and fester and produce all manner of social  
corruptions. (?)

279. A sweet temper is to the household what  
sunshine is to the trees and flowers.—*Billings*.

280. Efface impression ; stay impulse ; quench  
inclination ; be master of your inner self.

—*Aurelius*.



281. In studying others' lives, you will find many ways of employing your activities that you never thought of before.—*C. S. Robinson.*

282. Be willing to commend, be slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfection.—*Grand Lama.*

283. It is easy to deceive ourselves unconsciously, as it is difficult to deceive others successfully.—*La Rochefoucauld.*

284. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace seek not hostility.—*Sa'di.*

285. It is in a man's secret life, when all external pressure is removed when neither, friend nor foe can see him, that his real character is most fully in action. Then it is that the conscience is tested and the self-respect is measured.

—*Bainbridge.*

286. Faith is loyalty to some inspired teacher, some spiritual hero.—*Carlyle.*

287. O God, pardon my sins; but shouldst thou doom me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous.

—*A. K. Gilani.*

288. He who gives advice to a self-conceited man, stands himself in need of counsel from another.—*Sa'di.*

289. Envy not the appearance of happiness in any man, for thou knowest not his secret griefs.  
—*An ancient Bramin.*

290. Falsehood is the devil's daughter, and speaks her father's tongue.—*Dan. Pr.*

291. I trust only him who is capable of laughing at himself.—*Heine.*

292. For one man who can stand prosperity, there are a hundred that will stand adversity.

—*Carlyle.*

293. Prosperity is a more severe ordeal than adversity, especially sudden prosperity.—*Barnum.*

294. Take this for your motto at the commencement of your journey, that the difference of going *just right* or *a little wrong* will be the difference of finding yourself in good quarters or in a miserable bog or slough at the end of it.

—*A. Lawrence.*

295. He that wants money, means, and content, is without three good friends.—*Shakespeare.*

296. Character is both a result and a cause—a result of influences and a cause of results.

—*Garfield.*

297. To bear adversity well is difficult; but to be temperate in prosperity is the height of wisdom.—*Grand Lama.*

298. Three things are not permanent without three things: wealth without commerce, science without argument, nor a kingdom without government.—*Sa'di.*

299. God does not weigh criminality in our scales. God's measure is the heart of the offender, a balance so delicate that a tear cast in the other side may make the weight of error kick the beam.—*Lowell.*

✓300. There is no greater punishment than that of being abandoned to one's self.—*P. Quesnel*.

301. "What is still worse than evil?" Inability to bear it —*Weber*.

302. What is against Nature is against God.  
*Hebbel*.

303. He who weepeth before he needeth, weepeth more than he needeth; and why? but that he loveth weeping.—*Grand Lama*.

304. A wicked fellow is the most pious when he takes to it. He'll beat you all in piety.  
—*Johnson*.

305. Beneath the rule of men entirely great, the pen is mightier than the sword.—*B. Lytton*.

306. It is better to make our descendants proud of us than to be proud of our ancestry. Ascent is better than descent. Better be the fountain of a new pyramid than the tapering apex of an old one. (?)

307. Our natures are like oil; compound us with anything, yet still we strive to swim upon the top.—*Beaumont and Fletcher*.

308. Incur no responsibility that cannot be met without distress.—*N. Dow*.

309. Pleasures can be admitted only singly, but pains rush in a thousand at a time.—*An Ancient Bramin*.

310. To arrive at perfection, a man should have very sincere friends or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one or the admonitions of the others.—*Diogenes*.

311. Two wise men will not break a hair ; it is the same case between an obstinate person and one of a mild disposition ; but if they are both ignorant, they will break a chain.—*Sz'dt.*

312. A mild answer to an angry man, like water cast upon the fire, abateth his heat, and from an enemy, he shall become thy friend.

—*Grand Lama.*

313. If anger rises suddenly and violently, first restrain it with consideration ; and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it ; and makes amends for its monstrous and involuntary birth.

—*Jer. Taylor.*

314. Happiness is a ball after which we run wherever it rolls, and we push it with our feet when it stops.—*Goethe.*

315. Poverty is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving.—*Garfield.*

316. Genius is capacity for an extraordinary degree of application.—*Agassiz.*

317. Suffering does not only mean physical pain, but some of the greater trials of heart and soul.—*Aurelius.*

318. What is difficulty ? Only a word indicating the degree of strength requisite for accomplishing particular objects ; a mere notice of the

necessity for exertion; a bug bear to children and fools; only a stimulus to men.—*S. Warren.*

319. Call him wise whose actions, words and steps are all a clear *Because* to a clear *Why*.

—*Lavater.*

320. Despise not any man, and do not spurn anything; for there is no man that has not his hour, nor is there anything that has not its place.

—*R. B. Azai.*

321. The best things in the hands of a fool may be turned to his destruction; and out of the very worst the wise will find the means of good.

*An Ancient Bramin.*

322. Howmuchsoever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books, is not profoundly learned and wise; what knoweth his empty skull whether he carries firewood or books?

—*Sa'di.*

323. He must be a thorough fool who can learn nothing from his own folly.—*Hare.*

324. The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*Eliot.*

325. A consistent man believes in destiny, a capricious man in chance.—*Disraeli.*

326. Let us count our blessings rather than our pains and losses. A charitable outlook will often brighten a dull day, and help us to look forward to a brighter to-morrow. Lowell enjoins upon us to "Be of good cheer, remembering that the misfortunes hardest to bear are those that never come."—*R. Frost.*

327. If misery be the effect of virtue, it ought to be revered; if of ill fortune, to be pitied; and if of vice, not to be insulted; because it is, perhaps, itself a punishment adequate to the crime by which it was produced; and the humanity of that man can deserve no panegyric who is capable of reproaching a criminal in the hands of the executioner.—*Johnson*.

328. Never start upon an undertaking until you are sure it is practicable and ought to be done, and then let nothing stand in the way of completing it.—*G. B. Goode*.

329. It has been the plan of my life to follow my convictions at whatever personal cost to myself.—*Garfield*.

330. The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before thee.—*Grand Lama*.

331. When the enemy has failed in all other artifices, he will propose friendship; that, under its appearance, he may effect what he could not compass as an open adversary.—*Sa'da*.

332. Ask men if their sadness maketh things the better, and themselves will confess to thee that it is folly; they will praise him who beareth his ills with patience, who maketh head against misfortune with courage. Sadness is against nature, for it troubleth her motion.—*An ancient Bramin*.

333. Do not lose the present in vain perplexities about the future. If fortune frowns to-day, she may smile to-morrow.—*T. Martin*.

331. The cultivation of friendship with the great is pleasant to the inexperienced, but he who has experienced it dreads it.—*Horace*.

335. Calumnies are sparks which, if you do not blow them, will go out of themselves.

—*Boerhaave*.

336. When men begin to accumulate money, outside speculations seem to offer great inducements to a more sudden fortune, and by this one cause, I think, more men fail than by almost any other.—*Z. Case*.

337. The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy*—invincible determination—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged creature a man without it.—*F. Buxton*.

338. Our greatest glory is not in never falling but in rising every time we fall.—*Goodrich*.

339. Study how to do the most good, and let the pay take care of itself.—*Abbott*.

340. Get your rest by change of work.

*J. B. Webster*.

341. That saying, "Do as you would be done to," is often misunderstood, for 'tis not thus meant that I, a private man, should do to you, a private man, as I would have you do to me, but do as we have agreed to do one to another by public agreement. If the

prisoner should ask the judge whether he would be content to be hanged were he in his case, he would answer "No." Then says the prisoner, "Do as you would be done to." Neither of them must do as private men but the judge must do by him as they would have publicly agreed: that is, both judge and prisoner have consented to a law that if either of them steal they shall be hanged.—*J. Selden*.

342. Be so honest and plucky that when hard times come your creditor or banker will not go back on you.—*Harvey*.

343. Anger, when excessive, creats terror; and kindness out of season destroys authority. Be not so severe as to cause disgust nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who when he uses the lancet, supplies also a plaster.—*Sa'ad*.

344. In all thy desires let reason go before thee; and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments. (?)

345. Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment—*An ancient Bramin*.

346. Reasoning against a prejudice, is like fighting against a shadow; it exhausts the reasoner, without visibly affecting the prejudice. Argument



cannot do the work of instruction any more than blows can take the place of sunlight.—*Mildmay*.

347. Can there be any greater folly than the respect you pay to men collectively when you despise them individually?—*Ci.ero*.

348. To wait for what never comes, to lie abed and not sleep, to serve and not be advanced, are things to die of.—*It. Pr.*

349. A man will love or hate solitude—that is, his own society—according as he is himself worthy or worthless.—*Schopenhauer*.

350. A well—cultivated mind is, so to say, made up of all the minds of the centuries preceding.—*Fontenelle*.

351. Discontent makes us to lose what we have ; contentment gets us what we want. Fretting never removed a cross nor procured a comfort ; quiet submission doth both.—*Jacomb*.

352. As a shoe, when too large, is apt to trip one, and when too small, to pinch the feet ; so it is with him whose fortune does not suit him.—*Horace*.

353. Difficulties may surround our path, but if the difficulties be not in ourselves, they may generally be overcome.—*Jowett*.

354. Thy wife is the mistress of thy house ; treat her therefore with respect, that thy servants may obey her. When pain and sickness assault her, let thy tenderness soothe her affliction, a look from thee of pity and of love shall alleviate her grief or mitigate her pain, and be of more avail than ten physicians.—*Grand Lama*.

355. When you have anything to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else. O nightingale, bring thou the glad tidings of spring, and leave bad news to the owl.—*Sa'di*.

356. In contentions be always passive, never active; upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other, like a stone into a bed of moss and so't compliance, and you shall find it sit down quietly; whereas anger and violence make the contention loud and long, injurious to both the parties.—*Jer. Taylor*.

357. A man with knowledge but without energy, is a house furnished but not inhabited; a man with energy but no knowledge is a house dwelt in but unfurnished.—*J. Sterling*.

358. Think twice before you throw away a shilling; remember you will have another to make for it.—*Pr*.

359. Confront difficulties with unflinching perseverance, and they will disappear at last; though you should fall in the struggle, you will be honoured; but shrink from the task, and you will be despised. (?)

360. I believe there are few persons who, if they please to reflect on their past lives, will not find that had they saved all those little sums which they have spent unnecessarily they might at present have been masters of a competent fortune.

—*E. Budget*.

361. A person who has accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.—*Sa'di*.

362. The wise man feeleth his imperfection, and is humbled. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom; he bringeth them up and sheweth them as pearls, and with the applause of his bretheren delighteth he himself.—*Grand Lama*.

363. The great satisfaction coming from wealth is a consciousness of power. Besides this, it opens up the way to a higher delight, meeting one's desires for education and art. The crowning joy of wealth is in the service of society and of mankind. "It is more blessed to give than to receive."—*Newton*.

364. A bad neigabour is as great a misfortune as a good one is a great blessing.—*Heriod*.

365. If there be one thing upon this earth that mankind love and admire better than another it is a brave man—it is the man who dares to look the devil in the face and tell him he is a devil.

—*Garfield*.

366. The best of us may at some time fall in the mud, but no one need stay there. (?)

367. Deprive yourself of nothing necessary to your comfort, but live in an honourable simplicity and frugality.—*McDonogh*.

358. Pursue that which is honourable, do that which is right, and the applause of thine own conscience will be more joy to thee than the shouts of millions who know not that thou deservest them.—*Grand Lama.*

369. Wish not ill to the envious man for the unfortunate wretch is a calamity to himself. What is the need of your showing enmity towards him who has such an adversary at his heels.  
—*Sa'di.*

370. Force is not gravity, nor electricity, nor magnetism, nor chemical affinity. But Will is the typical idea of force.—*Dr. Browne.*

371. Mind acts upon mind; therefore, all we have to do is to learn to talk in thought, and all the intelligences, that ever lived are with us and we with them.—*H. Brown.*

372. It is a secret known to few, yet of no small use in the conduct of life, that when you fall into a man's conversation the first thing you should consider is whether he has the greater inclination to hear you or that you should hear him.  
—*E. Holt.*

373. There is only one real failure in life possible; and that is not to be true to the best one known.—*Frrar.*

374. No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than one can bear. Never load yourself so. If you find yourself so loaded, at least remember this:

it is your doing, not God's. He bids you leave the future to Him, and mind the present.

—*G. Macdonald.*

375. Attribute not the good actions of another to bad causes; thou can'st not know his heart; but the world will know by this that thine is full of envy.—*Grand Lama.*

376. I have always been a quarter of an hour before my time, and it has made a man of me.

—*Nelson.*

377. If you eat colocynth from the hand of a kind man, it is preferable to a sweetmeat given by one who has a crabbed countenance.—*sa'di.*

378. He that is not open to conviction is not qualified for discussion.—*Whately.*

379. Chance is but the pseudonym of God for those particular cases which He does not choose to subscribe openly with His own sign-manual.—*Coleridge.*

380. Thinking over our own faults makes us talk less about those of other people.—*Grand Lama.*

381. Envy provides the mud that failure throws at success.—*Pr.*

382. Never give out that which does not first come in.—*Mc. Donogh.*

383. There is no secret of success but work.

—*Turner.*

384. Do not, I beseech you, be content upon any business which does not require and compel constant intellectual growth.—*Garfield.*

385. In the legal profession I believe that patient industry, thorough application to details, and firmness are superior to brilliancy and sharpness.—*W. Northrup.*

386. Let us never be in a hurry, but do everything in a quiet spirit. Do not let us lose our inward peace for anything whatsoever, even if the whole world seems upset.—*R. Frost.*

387. The shortest and most direct road to popularity is to be the same that you wish to be taken for.—*Socrates.*

388. The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—*Ruskin.*

389. Many of those things that trouble and straiten thee, it is in thy power to cut off, as wholly depending from mere conceit and opinion; and then thou shalt have room enough.

—*Aurelius.*

390. It is better to be a whole-souled worldling than a half hearted religionist; better to give the entire mind to a lower thing than half of it to a higher.—*J. Allen.*

391. The best way to settle the quarrel between capital and labour is by allopathic doses of Peter-cooperism.—*Talmage.*

392. Do your duty—whether shivering or warm, never mind; heavy-eyed, or with your fill

of sleep; in evil report or in good; dying or with other work in hand.—*Aurelius*.

393 A man ought to be at the same time cautious and courageous: courageous towards the things which do not depend on the will, and cautious in things which are within the power of the will.—*Epictetus*.

394. Do not give way to disgust, do not lose heart, do not be discouraged at flows in strict consistency of conduct: after each check, return to the courage, thankful if in most things you acquit yourself like a man.—*Aurelius*.

395. Wherever a man's post is, whether selected by himself or assigned by his commander, there, as I believe it is his duty to stand fast in the hour of danger, recking nothing of death or anything else in comparison with dishonour.

—*Plato*.

396. A man who is worth anything at all should not reckon the chances of life or death, but simply ask himself, in regard to any action, Is it right or is it wrong? the act of a good man or a bad?—*Plato*

397. Surely the love of living is stronger in an Alpine climber roping over a peril, or a hunter riding merrily at a stiff fence, than in a creature who lives upon a diet, and walks a measured distance in the interest of his constitution.

—*Stevenson*.

398. Presume not in prosperity, neither despair in adversity: court not dangers, nor meanly fly before them; dare to despise whatever will not remain with thee.—*An ancient Bramin*.

399. If the power to do hard work is not talent, it is the best possible substitute for it. Things don't turn up in this world until somebody turns them up. A pound of pluck is worth a ton of luck. Luck is an *ignis-fatuus*. You may follow it to ruin, but never to success — *Garfield*.

400. Be charitable before wealth makes thee covetous, and lose not the glory of the mite. If riches increase, let thy mind hold pace with them; and think it not enough to be liberal, but munificent. Diffuse thy beneficence early and while thy treasures call thee master; there may be an atropos of thy fortunes before that of thy life, and thy wealth be cut off before that hour when all men shall be poor. — *T. Browne*.

401. It may be proved with much certainty that God intends no man to live in this world without working; but it seems to me no less evident that He intends every man to be happy in his work. It is written, 'In the sweat of thy brow,' but it was never written, 'In the breaking of thy heart thou shalt eat bread' — *Ruskin*.

402. There's always a river to cross,  
 Always an effort to make,  
 If there's any thing good to win,  
 Any rich prize to take,  
 Yonder's the fruit we crave,  
 Yonder the charming scene;  
 But deep and wide, with a troubled tide,  
 Is the river that lies between. — *Pollard*.

403. Let opinions be taken away, and no man will think himself wronged. If no man



think himself wronged, then is there no more any such thing as wrong. That which makes not man himself the worse, cannot make his life the worse, neither can it hurt him either inwardly or outwardly. It was expedient in nature that it should be so, and therefore necessary.—*Aurelius.*

404. To be true to one's word, is to a business or professional man what the compass is to the mariner. That implies integrity and a real love of right.—*N. Dow.*

405. Want of a thorough knowledge of the business, lack of application, and undue haste to accumulate, which usually leads to great risk, are among the principal causes of failure.—*L. Taylor.*

406. Whatever your future work may be, put your whole mind upon it and do it thoroughly; you need then have no fear as to your welfare, for there are so many who are careless and negligent that the services of the thorough man are always in demand.—*A Father's Advice to His Children.*

407. It matters not what branch of trade you are engaged in, it is impossible for you to succeed without the habit of industry. It is the philosopher's stone that turns all metals, and even stones into gold, it conquers all enemies, and makes fortunes itself pay contributions.

—*Clarendon.*

408. Make all you can ; save all you can ; give all you can. To make without saving, is useless and absurd. To save without giving, is covetousness and idolatry. To make and then save, is wise. To save and then give is Christian.

—*W. Arthur.*

409. As the branches of a tree return their sap to the root whence it arose ; as a river poureth his streams to the sea, whence his spring was supplied ; so the heart of a grateful man delighteth in returning a benefit received.—*An ancient Bramin.*

410. The men who gain riches, and really enjoy them, are the men that have to sweat for them. The industry that acquired them ; the patience that is required for obtaining them ; the reserved self-control : the measuring of values : the sympathy felt for fellow toilers ; the knowledge of what a dollar costs to the average man ; the memory of it—all these things are preservative.—*W. Beecher.*

411. The rougher the way that we take,  
The stouter the heart and the nerve ;  
The stones in our path we break,  
Nor e'er from our impulse swerve ;  
For the glory we hope to win,  
Our labours we count no loss ;  
'Tis folly to pause and murmur because,  
Of the river we have to cross.—*Pollard.*

412. Whatsoever doth happen in the world, doth happen justly, and so if thou dost well take heed, thou shalt find it. I say not only in right order by a series of inevitable consequences, but according to justice and as it were by way of equal distribution, according to the true worth of everything.—*Aurelius.*

413. Impatience, or the inability "to labour and to wait." It is the misfortune of our country and age that riches are deemed the chief source of

honour. The haste to get rich pervades and controls all business and professions, and leads to rash and ill—advised efforts, risks and speculations, which result in failure oftener than in success. It leads into temptations, fraud, crime, and despair.  
—*N. Davis.*

414. Instruct not another in that wherein thyself art ignorant; when he seeth it he will unbraid thee.—*Grand Lama.*

415. Wouldst thou enjoy the good—will of all men? Let thy own benevolence be universal. If thou obtainest it not by this, no other means could give it thee; and know, though thou hast it not, thou hast the greater pleasure of having merited it.—*Grand Lama.*

416. When thou dost good, do it because it is good, not because men esteem it; when thou avoidest evil, flee from it; not because men speak against it; be honest for love of honesty, and thou shalt be uniformly so; he that doth it without principle is wavering.—*An ancient Bramin.*

417. Esteem not an action because it is done with noise and pom; the noblest soul is that which doth great things, and is not moved in the doing of them.—*An ancient Bramin.*

418. Clocks will go as they are set; but man, irregular man, is never constant, never certain.—*Olway.*

419. It is a mistaken notion that capital alone is necessary to success in business. If a man has head and hands suited to his business, it will soon procure him capital. My observations

through life satisfy me that at least nine-tenths of those most successful in business start in life without any reliance except upon their own head and hands—hoe their own row from the jump.

—*Freedley.*

420. I advise you, whether you have a long purse or a short one, a fine house or a cottage, to learn in the beginning and to learn well to greet your guest as though his coming really added to your highest happiness. Never receive your caller gravely and with stiff formality or with negligent air. Smile at him a little, go forward from where you sit or stand and say, with just a trifle of emphasis, "I am so glad to see you," or "I *am* so glad you have come," or "Oh, Mrs. B; what a *pleasure* to see you!"—*E. Holt.*

421. Aside from vices—which are always ruinous—the cause of nearly all the failures in legitimate business is the failure to serve an apprenticeship to it. A man is sure to fail in a business which he does not understand—divinity, law, medicine, or anything else.—*W. C. Gray.*

422. In my observations these have been the chief causes of failures in life of business and professional men:—first, bad habits; second insufficient training for one's business; third, extravagance; fourth, speculation; fifth, passion to be rich without work; sixth, postponing marriage on account of style of living; then lust and other vices.—*F. Elmendorf.*

423. We do not realise that God is *in* the raging storm, *in* the heart-breaking sorrow, *in* the pain. If we look carefully we shall find Him there in the midst.—*Aurelius.*

424. Wouldst thou see thine insufficiency more plainly? View thyself at thy devotions; to what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weaknesses; to shew thee, that from heaven alone thou art to hope for what is good?—*Grand Lama*.

425. Worry and depression are common to us all. Some are imaginary, some real; but few people pass through life without being at times despitely used by their fellows, and by adverse fate. Then is the time to stand erect and say "Life is short, and I have no time to brood and complain. There is much to do, and I must clear my mind of useless regrets and petty animosities if I am to do it well." Cultivate a grateful heart, and a habit of thanksgiving, for have we not a thousand blessings,—sound minds, healthy bodies, food, sunshine, green fields, birds, flowers, friends, books, pictures, and a myriad other good gifts.—*R. Frost*.

426. Never extend your business beyond your means but as your means increase extend your business. Economy and diligence, it seems to me, are the mainsprings to success.—*Z. Case*.

427. The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this life like men, facing rough and smooth as it came, and so found the truth of the old proverb: "Good times, and Bad times, and All times pass over."—*Kingsley*.

428. System is as essential in the government of the household as in that of the state. Order, promptness, punctuality, industry and good judgment are necessary and efficient forces in the home. To these add cheerfulness, patience and a thoughtful care for the general comfort and happiness of its members, and all unpleasant friction will be avoided, and the home made what it should be—the centre of all that is best and dearest to the human heart. (?)

429. We are all apt to make a wrong estimate of a man's success in life. There are thousands of *prosperous* men who are not *successful*. Indeed, I hold that it is quite possible for a man to amass a large fortune, and still be a failure as a business man. The successful man is the one who finds a pleasure in his work, however, trying it may be, and plays the game fairly and squarely, whatever ill—luck befall.—*R. Frost.*

430. The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall and burieth them in its bosom and produceth nothing.

—*Grand Lama.*

431. Secrets of success for a young man entering upon a business:—first, let him thoroughly acquaint himself with the business engaged in not merely in its general outlines, but in its details; second, let him determine to make good goods, the reputation of which will be cumulative as the years go by; third, let him give his affairs undivi-

ded personal attention; fourth, let him, while at all times exercising reasonable conservatism, be on the alert to take advantage of opportunities for increasing and enlarging his business; fifth, let him look well to the character of the assistants with which he surrounds himself; sixth, let him guard well against wastefulness; seventh, let him live well within his income.—*C. Stedebaker.*

432. Give me a spirit that on life's rough sea  
Loves to have his sails fill'd with a  
    lusty wind,  
Even till his sail-yards tremble, his  
    masts crack,  
And his rapt ship runs on her-side so low  
That she drinks water, and her keel  
    ploughs air  
There is no danger to a man that knows  
What life and death is.—*Chapman.*

433. Heroism is the splendid triumph of the soul over the flesh.—*Amiel*.

434. I'd rather be a Could Be  
If I could not be an Are,  
For a Could Be is a May Be,  
With a chance of touching par.  
I'd rather be a Has Been  
Than a Might Have Been, by far ;  
For a Might Have Been has never been  
But a Has was once an Are.  
—*Cuban Times.*

435. Examine in three ways him who is talking with you, as superior, or as inferior, or as equal, and if he is superior, you should listen to him and be convinced by him: if he is inferior,

you should convince him: if he is equal, you should agree with him; thus you will never be guilty of being quarrelsome — *Epictetus*.

436. You will do the greatest services to the state, if instead of raising the roofs of the houses, you will raise the souls of the citizens; for it is better that great souls should dwell in small houses, than that mean slaves should lurk in great ones. — *Epictetus*.

437. Crows devour the eyes of the dead, when the dead have no longer need of them. But flatterers destroy the souls and blind the eyes of the living. — *Epictetus*.

438. Beware of too sublime a sense  
Of your own worth and consequence.  
The man who dreams himself so great,  
And his importance of such weight,  
That all around in all that's done  
Must move and act for him alone,  
Will learn in school of tribulation  
The folly of his expectation. — *Cowper*.

439. Who loves his work and knows to spare,  
May live and flourish anywhere. (?)

440.

If you can keep your head when all about you  
Are loosing theirs, and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too,  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated don't give way to hating  
And yet don't look too good, nor walk too wise;  
If you can dream—and not make dreams your master,



If you can think—and not make thoughts your aim,  
 If you can meet with Triumph and Disaster  
 And treat those two impostors just the same,  
 If you can bear to hear the truth you've spoken,  
 Twisted by knaves to make a trap for fools,  
 Or watch the things you gave your life to, broken,  
 And stoop and build them up with worn-out tools  
 If you can talk with crowds and keep your virtue  
 Or walk with kings, nor lose the common touch,  
 If neither foes nor loving friends can hurt you,  
 If all men count with you, but none too much,  
 If you can fill the unforgiving minute  
 With sixty seconds' worth of distance run,  
 Yours is the Earth and everything that is in it  
 And—which is more—you will be a man, my son.  
—R. Kipling.

441.

Just as a mother with sweet pious face  
 Yearns towards her little children from her seat,  
 Gives one a kiss, another an embrace,  
 Takes this upon her knees, that on her feet,  
 And while from actions, looks, complaints,  
     pretences,  
 She learns their feelings and their various will,  
 To this a look, to that a word dispenses,  
 And whether stern or smiling loves them still ;  
 So Providence for us, high, infinite,  
 Makes our necessities its watchful task,  
 Harkens to all our prayers, helps all our wants,  
 And ev'n if it denies what seems our right,  
 Either denies because 'twould have us ask  
 Or seems but to deny, or, in denying, grants.  
—Leigh Hunt.

442. Make all you can honestly ;  
 Save all you can prudently ;  
 Give all you can possibly.

—*John Wesley.*

443. Anger, when it is long in coming, is  
 the stronger when it comes, and the longer kept.

—*Quarels.*

444. It is easy enough to be pleasant  
 When life flows by like a song,  
 But the man worth while  
 Is the one who will smile  
 When everything goes dead wrong.

—*Anon.*

445.

Blessed with a temper whose unclouded ray,  
 Can make to-morrow cheerful as to-day.—*Pope.*

446. Times Places, and Conditions in which  
 Meditation is impossible:—

- (1) At, or immediately after, meals.
- (2) In places of pleasure.
- (3) In crowded places.
- (4) While walking rapidly.
- (5) While lying in bed in the morning.
- (6) While smoking.
- (7) While lying on a couch or bed for physical or mental relaxation.

447. Time, Places, and Conditions in which  
 Meditation is difficult:—

- (1) At night.
- (2) In a luxuriously furnished room.
- (3) While sitting on a soft, yielding seat.
- (4) While wearing gay clothing.
- (5) When in company.

(6) When the body is weary.

(7) If the body is given too much food.

448. Time, Places, and Conditions in which it is Best to Meditate :—

(1) Very early in the morning.

(2) Immediately before meals.

(3) In solitude.

(4) In the open air or in a plainly furnished room.

(5) While sitting on a hard seat.

(6) When the body is strong and vigorous.

(7) When the body is modestly and plainly clothed.

449. *Franklin's Moral Code* :—

*Silence*.—Speak not but what may benefit others or yourself ; avoid trifling conversation.

*Order*.—Let all your things have their places, let each part of your business have its time.

*Resolution*.—Resolve to perform what you ought ; perform without fail what you resolve.

*Frugality*.—Make no expense, but do good to others as to yourself ; that is, waste nothing.

*Industry*.—Lose no time ; be always employed in something useful, but avoid all unnecessary actions.

*Sincerity*.—Use no hurtful deciet ; think innocently and justly ; and if you speak, speak accordingly.

*Justice*.—Wrong no one by doing injuries, or omitting the benefits that are your duty.

*Moderation*.—Avoid extremes ; forbear resenting injuries.

*Cleanliness.*—Suffer no uncleanness in body, clothes or habitation.

*Tranquility.*—Be not disturbed about trifles, or at accidents common or unavoidable.

450. *Suggestions to candidates for the rank of millionaire:—*

(1) You must be a very able man, as nearly all millionaires are.

(2) You must devote your life to the getting and keeping of other men's earnings

(3) You must eat the bread of carefulness, and you must rise early and lie down late.

(4) You must care little or nothing about other men's wants or sufferings or disappointments.

(5) You must not mind it, that your great wealth involves many others' poverty.

(6) You must not give away money except for a material equivalent.

(7) You must not go maundering about nature, nor spend your time enjoying air, earth, sky, and water; for there is no money in it.

(8) You must not distract your thoughts from the great purpose of your life with the charms of art and literature.

(9) You must not let philosophy or religion engross you during the secular time.

(10) You must not allow your wife or children to occupy much of your valuable time or thoughts.

(11) You must never permit the fascinations of friendship to inveigle you into making loans, however small.

(12) You must abandon all other ambitions or purposes; and finally—

(13) You must be prepared to sacrifice ease and all fanciful notions you may have about tastes and luxuries and enjoyments, during most, if not all, of your natural life.—*The Radical*.

## ANDREW CARNEGIE'S MAXIMS FOR MILLIONAIRES.

451. The aim of the millionaire should be to die poor, and thus avoid disgrace.

The highest use of great fortunes is in public work and service for mankind. This is the true antidote to unequal distribution and would pave the way for the communist ideal in the yet unevolved future.

He must consider his surplus trust funds as held for the community, and the best means of distribution is by giving free libraries, parks, works of art, and public institutions of various kinds.

The rich man may experience the stimulus of being in debt by anticipating income in works for the general good and avoiding all forms of extravagance and ostentation.

Death duties and inheritance taxes, provided they are high enough, should be considered among the wisest forms of taxation.

452. Reason's whole pleasure, and all the joys of sense, lie in three words—health, peace, and competence.—*Pope*.

453. Thou hadst an industry in doing good,  
Restless as his who sweats and toils for  
food.—*Cowper*.

454. To win and to wear,  
 To have and to hold,  
 Is the burden of dream and of prayer,  
 The hope of the young  
 And the hope of the old,  
 The prize of the strong and the fair.  
 All dream of some guerdon life's labour  
 to bless,  
 All winning the guerdon have named it  
 —Success.— *D. H. Elia.*

455. It is a great happiness to be able to live in such a way that we neither suffer nor inflict wrongs; but if one is brought to such a pass that he must either hurt another or be hurt himself, he ought, in my judgment, to take the initiative; for that defence, which is undertaken to prevent an attack, is as just as that which is undertaken after the attack has been delivered.—*Guicciardini.*

456. A good paymaster is master of another's wealth.—*Sp. Pr.*

457. The experienced warrior is never in a hurry to strike a blow —*Metastasio.*

458. He loses the merit of obedience who asks why the command is given.—*Metastasio.*

459. It is possible that I may be in want of bread but of honour—never; and I think there is something splendid and noble in the poverty of the man who has never prostituted his intellect to power, nor his soul to misfortune.—*Ugo Foscolo.*

460. Gratitude is a debt, and, like all other debts, is paid because we are obliged to, not because we love to.—*Billings.*

461. There is no profit in offending many in order to do a kindness to one.—*Machiavelli*

452. It is not he that first begins a war who is blameworthy, but he that has given cause for fighting.—*Machiavelli*.

463. To get good is human; to do good is human; to be good is divine.—*Pr.*

464. In order to become rich in this world, one needs only to turn one's back on God.—*It Pr.*

465. The surest way to console one's self against whatever may happen is always to expect the worst.—*Pr.*

466. The truly innocent are those who not only are guiltless themselves, but who think others are.—*Billings*.

467. It is man's nature to resent evil words more than evil deeds; for it is more easy to submit to injury than insult.—*Plutarch*.

468. The great majority of people estimate few things according to the real value of them, most things according to their own preconceived ideas.—*Cicero*.

469. I like my failings. It is these that make me feel that I have that touch of nature in me that makes me brother to every man living.  
—*Billings*.

470. Vain it is for those to weep  
Who repose in Death's last sleep.  
With man's life ends all the story  
Of his wisdom, wit, and glory.  
—*Merivale*.

471. Almighty power, ! I love thee ! blissful  
 name,  
 My healer, God ! and may my inmost soul  
 Love and adore for ever ! oh, 'tis good  
 To wait submissive at the Holy thorn,  
 To leave petitions at the feet, and bear  
 Thy frowns and silence with a patient  
 soul,  
 The hand of mercy is not short to save,  
 Nor is the ear of heavenly pity deaf  
 The mortal cries.—*Watts.*

472.

Oh for a lodge in some vast wilderness,  
 Some boundless contiguity of shade,  
 Where rumour of oppression and deceit,  
 Of unsuccessful or successful war,  
 Might never reach me more ! My ear is pained,  
 My soul is sick with every day's report  
 Of wrong and outrage with which earth is filled.  
 —*Cowper*

473.

All places that the eye of Heaven visits  
 Are to the wise man ports and happy heavens.  
 —*Shakespeare.*

474.

So, in the passing of a day, doth pass  
 The bud and blossom of the life of man,  
 Nor e'er doth flourish more, but like the grass,  
 Cut down, becometh withered, pale and wan  
 Oh gather then the rose while time thou hast ;  
 Short is the day, done when it scant began,  
 Gather the rose of love, while yet thou mayest,  
 Loving, be loved ; embracing, be embraced.  
 —*Fairfax.*



475.

Oh, Death! the poor man's dearest friend—  
The kindest and the best!  
Welcome the hour my aged limbs  
Are laid with thee at rest!  
The great, the wealthy fear thy blow,  
From pomp and pleasure torn!  
But oh! a bless'd relief to those  
That weary—laden mourn!—*Burns.*

476.

We build our future thought by thought,  
Or good or bad, and knew it not—  
Yet so the universe is wrought.  
Thought is another name for Fate,  
Choose, then, thy destiny and wait—  
For love brings love and hate brings hate.—*Segno.*

477.

Think you are well, and that all is well with you,  
And Nature will read your thoughts and make  
them true.—*Segno.*

478. I am brother to the worker,  
And I love his manly look,  
As I love a thought of beauty,  
Living, star—like, in a book  
I am brother to the humblest  
In the world's red—handed strife—  
Those who wield the sword of labour,  
In the battle ranks of life. (?)

479. If on you is injunction laid,  
Physic or law to make your trade,  
Or preach the Gospel;  
Obey, in faith, the guiding voice

Which chooseth for you;  
 But equal honours wait upon the plow,  
 And crown the blacksmith's soiled brow.'  
*—Johnson.*

480. Care that has enter'd once into the  
 breast,  
 Will have the whole possession ere it  
 rest.—*Johnson.*

481. Faith, mighty faith, the promise sees,  
 And looks to that alone;  
 Laughs at impossibilities  
 And cries—"It shall be done."—*C. Wesley.*

482. Cease, every joy, to glimmer in my mind,  
 But leave,—oh! leave the light of hope  
 behind!  
 What though my winged hours of bliss  
 have been,  
 Like angel—visits, few and far bet-  
 ween?—*Campbell.*

483. Better to hunt in fields for health un-  
 bought,  
 Than fee the doctor for a nauseous  
 draught.  
 The wise for cure on exercise depend:  
 God never made his work for man to  
 mend. —*Dryden.*

484. Children we are all  
 Of one great Father, in whatever clime  
 Nature or chance hath cast the seeds  
 of life—  
 All tongues, all colours: neither after  
 death,

- Shall we be sorted into languages  
 And tints, white, black, and tawny,  
     Greek and Goth,  
 Northman, and off spring of hot Africa;  
 The All-Father, He in whom we live  
     and move,  
 He, the indifferent judge of all, regards  
 Nations, and hues, and dialects alike;  
 According to their works shall they be  
     judged,  
 When even-handed justice in the scale  
 Their good and evil weighs.—*Southey*.
485. Not a truth has to art or to science been  
     given,  
 But brows have ached for it, and souls  
     toiled and striven.—*Lytton*.
486. So, ready to do and to dare,  
 Should we in our places stand,  
 Fulfilling the Master's will,  
 Fulfilling the soul's demand;  
 For though as the mountains high  
 The billows may rear and toss,  
 They'll not overwhelm if the Lord's  
     at the helm—  
 One more river to cross.—*Pollard*.
487. Tossed upon the raging billow,  
     Sweet it is, O Lord, to know,  
 Thou didst press a sailors' pillow,  
     And canst fell a sailor's woe. (?)
488. Then welcome each rebuff  
     That turns earth's smoothness rough,  
 Each sting that bids nor sit nor stand  
     but go!

Be our joys three parts pain !  
 Strive, and hold cheap the strain ;  
 Learn, nor account the pang ; dare  
 never grudge the throe.—*R. Browning.*

489. Add to your mirth some merriment,  
 And a thought of kith and kin ;  
 And then as a prime ingredient,  
 A plenty of wit thrown in.  
 But spice it all with the essence of love  
 And a little whiff of play,  
 Let a wise old book and a glance above  
 Complete a well spent day. (?)

490.

Distrust and darkness of a future state  
 Make poor mankind so fearful of their fate,  
 Death in itself is nothing, but we fear  
 To be we know not what, we know not where.—  
*Dryden.*

491.

The heights by great men reached and kept,  
 Were not attained by sudden flight,  
 But they, while their companions slept,  
 Where toiling upward in the night.—*Longfellow.*

492.

His ears are open to the softest cry ;  
 His grace descends to meet the lifted eye ;  
 He reads the language of a silent tear,  
 And sighs are incense from a heart sincere.—  
*Mrs. Barbauld.*

493.

In all thou dost, first let thy prayers ascend  
 And to the gods thy labours first commend ;  
 From them implore success, and hope a pros-  
 perous end.—*Pythagoras.*



Forlorn in this bleak wilderness below,  
Ah! what were man should heaven refuse to hear.  
—*Beattie, Minst.*

499.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act that each to-morrow,  
May find us farther than to day.—*Longfellow.*

500.

Here's a sight to those who love me,  
And a smile to those who hate,  
And whatever sky's above me,  
Here's a heart for every fate.—*Byron.*





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PART V.



**A THESAURUS OF THRILLING  
THOUGHTS.**

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# FOREWORD

## THE POEM OF POEMS

*(Composed by taking one line from works of 38 Authors.)*

Why all this toil for triumphs of an hour'  
Life's a short summer—man a flower  
By turn we catch the vital breath and die,  
The Cradle and the Tomb, Alas! so nigh  
To be is better far than not to be,  
'All man's Life me seems a Tragedy,  
For light cares speak when mighty griefs are dumb  
The bottom is but shallow whence they come  
Thy fate is the common fate of all,  
Unmeddled joys here to no man; befall  
Nature to each allots his proper sphere,  
Fortune makes folly her peculiar care  
Custom does often reason overrule  
And throw a cruel sunshine on a fool  
Live well; how long or short, permit to Heaven,  
They who forgive most shall be most forgiven  
Sin may be clasped so close we cannot see its face.  
Vile intercourse where virtue has not place  
Then keep each passion down, however dear,  
Thou pendulum betwixt a smile and tear  
Her sensual snares let faithless pleasure by  
With craft and skill to ruin and betray  
Soar not too high to fall but stoop to rise,  
We masters grow of all that we despise  
O then, renounce that impious self-esteem!  
Riches have wings and grandeur is a dream  
Nor think ambition wise because 'tis brave,  
The paths of Glory lead but to the Grave.  
What is ambition? 'tis a glorious cheat  
Only destructive to the brave and great  
What's all the Gaudy glitter of a Crown?  
The way to bliss lies not on beds of down  
How long we live, not years, but actions tell,  
That man lives twice, who lives his first life well.  
Make, then, while yet you may, your God my friend;  
Whom Christians Worship, yet not comprehend  
The trust that's given, guard, and to yourself be just,  
And live we how we can, yet die we must.

—Mrs H. D. Deming.

PART V.  
A THESAURUS OF THRILLING  
THOUGHTS.

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THE SURPRISE VISIT OF A LONG-LOST  
SON FROM THE GREAT WAR.

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*Can men come home from the war so changed that they deceive even the eyes of a mother? It has always been held to be possible by the writers of romance, and there certainly have been instances of brothers and friends long parted who have not recognised each other. Here a famous English poet tells of the surprise visit of an unrecognised son from the Great War.*

"O, come you from the War? and Soldier, can you tell

Aught of the gallant 90th? and who are safe and well?

O Soldier, say my son is safe, (for nothing else I care,)

And you shall have a mother's thanks—shall have a widow's prayer!"

"O, I have come from the War, I've just come from the war,

And well I know the 90th, and gallant lads they are:

From colonel down to rank and file, I know my comrades well,

And news I've brought for you, good dame, your Robert bade me tell."

"And do you know my Robert, now? O, tell me,  
tell me true!

O Soldier, tell me, word for word, all that he said  
to you!

His very words—my own boy's words—O, tell  
me every one!

You little know how dear to his old mother is  
my son!"

"Through Aston's fights and marches the 90th  
were there;

In all the gallant 90th did, your Robert did his  
share:

Twice he went into Ostend, untouched by steel  
or ball;

And you may bless your God, old dame, that  
brought him safe through all."

"O, thanks unto the living God, that heard his  
mother's prayer,—

The widow's cry that rose on high her only son  
to spare!

Oh, blessed be God, that turned from him the  
sword and shot away—

But what, to his old mother, did my darling bid  
you say?"

"Good dame, he saved his Colonel's life, and  
bravely it was done;

In the despatch they told it all, and named and  
praised your son;

A medal and a pension's his—good luck to him,  
I say;

And he has not a comrade but will wish him  
well to-day."

"Now, Soldier, blessings on your tongue!—O  
husband, that you knew

How well our boy pays me this day for all that  
I've gone through ;

All I have done and borne for him, the long years  
since you're dead !

But, Soldier, tell me how he looked, and all my  
Robert said."

"He's bronzed and tanned, and bearded, and  
you'd hardly know him, dame:

We've made your boy into a man, but still his  
heart's the same ;

For often, dame, his talk's of you, and always to  
one tune ;

But now, his ship is nearly home,—and he'll be  
with you soon."

"Oh is he really coming home? and shall I  
really see

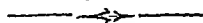
My boy again, my own boy, home? and when,  
when will it be?

Did you say soon?"—"Well, he is home; keep  
cool, old dame; he's here!"—*Saluja*.

"O Robert! my own blessed boy!"—"O mother!  
—mother dear!"

*Adapted From*

*Dr. W. C. Bennett's Verses.*



## MY MOTHER AND I

By SALUJA.—HER OWN DARLING.

*Reader—this short article of mine is about my mother, my own mother. So if you own no mother of your own, who is all the world to you. I have only one thing to say to you, and that is, for goodness sake, don't touch this article, don't lay your impious hands upon it. But ten to one you own a little loving mother. Granting this, the article is presented to you with the confident hope that you will heartily welcome and enjoy it, and bless me and my little mother for all she has borne for me and yours for what she has borne for you.*

It is no easy task to write about one's mother. It is like opening a secret cupboard in which have been gently and reverently stored all the precious *souvenirs* of one's life, and suddenly revealing them to an alien gaze. For this reason, at the very outset, I crave your indulgence and beseech you that if you find any frailty on the part of my dear old mother, be a gentleman respect the weaker sex, and don't forget your own shortcomings. To me she is the trinity of wonders, nay more, she is an angel next to God, second to none, and all in all on this earth. If you put the whole world into one side of the scale and my dear mother into the other, you will find that the world kicks the beam.

There are two periods in the life of every man when his mother is most appreciated by him; first when he is a young and helpless baby, and secondly when, having attained his full stature physically and mentally, he can look back coolly and calmly,

and appraise accurately all the sacrifices and all the loving care and unselfish devotion she expended on his behalf. The perspective is then the right one, the estimate being neither over-emphasised by merely over-emotional sentiment, nor rendered inadequate by the stress of other interests.

Perhaps it was under this impulse that Benjamin West, when asked what had made him a painter, said, "It was my mother's kiss;" and most likely this is why Sir Thomas Lipton, the famous businessman, millionaire and sportsman, says to-day, "I owe everything to my mother." So it will not be a mere exaggeration when I also say that I owe all to my mother.

When I turn back the pages of my own history it seems clear to me that every page of it confirms this my statement. My eyes fill with tears of gratitude when I compass the sacrifices she has made and the hard toil she has endured for me when I was a child, when many were my wants and I lacked the power of making them known to any. During that critical stage of my life, I felt hungry or thirsty, hot or cold, ill or annoyed, but I could not do anything more than to cry. Yet, no sooner did I pout my tiny lips and look as if I was about to cry than my loving mother got perturbed and displayed her great maternal affection. It was she and she alone who carefully found the cause of my infantile grievances, satisfied my needs and eased my discomforts. Unfortunately I lost my father before I cut my teeth. So my mother sacrificed every interest of her own for my sake and always put me before all else in

this world. At night she would take me to bed with her. If I woke up, she started out of her sleep. If I began to cry in my first light sleep, my good mother, kept awake, carrying me up and down even till midnight. In the morning, as soon as my eyes opened, she sat up and attended to me. When the sun was up, she washed my face and said, "What a pretty moon-like face it has become now! How nice, how nice! How delightful, how delightful!" For the greater part of the day she would sit up holding me in her lap, or she would carry me in her arms, looking affectionately at me the while, and when I was lulled to sleep, she would place me gently into my swing-cradle and then sit watching me.

Thus happily did I spend the first two summers of my life in the sweet lap of my beloved mother, to me, the only supreme being on this earth. By the time I was about  $2\frac{1}{2}$  years old, I had gained a little conscientiousness. One day I was lying in my swaddling clothes with my eyes half shut, sucking my thumb, and my loving mother was sitting over me. All of a sudden, my eyes met her charming gaze and I felt as if bright rays of light and love were flowing towards me from her sunny smiling face. With extended arms I tried to jump towards her. Seeing that, she took me into her loving arms and pressed me to her heart. Then she kissed my lips and cheeks and began to say "My darling! My life When will that day come when thou wilt prattle sweetly?"

Time rolled on like that till I reached my fourth year, by which time some of my mental

powers and physical strength were more developed. My blessed mother's love grew with me. Now she taught me how to skip, jump and run. I skipped. I jumped. I ran. My feet were never on the ground, so to speak. Sometimes I fell, and bystanders would say, "What matter? he'll get up again and run about." But can you guess.

"Who ran to help me when I fell,  
And would some pretty story tell;  
Or kiss the place to make it well?"

Why, it was my mother, my own dear mother! She who taught my little feet to run, who helped my little brain to think, and trained my little tongue to speak.

Habits, as you know, are difficult to break. Knowing this my pious and wise mother took lots of pains to create good habits in me. She put me to bed at regular times. She adjusted the amount of my sleep and saw to it that I rose at regular hours. She made me have my food and bath regularly in a regular place. She also cultivated in me the habit of cleanliness and tidiness. She taught me to say "Please" and "Thank you," "Good Morning" and "Good Night," "How do-you-do?" and "Good-bye", and lots of other things that go to form polite and pleasing manners. She extolled the good, and showed me its reasonableness and its beauty, rather than warn me against evil. Instead of saying, "You are wrong," "don't pluck flowers," "don't cry," "don't be dirty," "don't shout," "don't make such a noise," "don't get down from the chair," she would say gently and good-naturedly,



"You have made a mistake." "Ah! the poor flowers," "come, be more cheerful," "try to be cleaner," "speak more gently," "softly," "please remain in your chair," and so on and so forth. Thus she was always positive to me and never negative. Not only that, she also prayed daily for me and zealously watched my growth.

And when I was five years old, she opened a new and glittering world for me. This was the place where children are taught and made into cultured men. In order that I may become the best actor on the world's open stage, she got me admitted into this strange sphere. But when I put my foot within its walls, I found myself uprooted from my own happy world and snatched away from the lap of my dear mother. The classroom with its bare, white walls and stare of sightless eyes shook me and I felt homesick. I had had no experience of the outer world. These new surroundings seemed to me cold, lifeless, unsympathetic, disharmonious and monotonously dull. And the teachers seemed to me like living gramophones, repeating the same thing over and over in a most monotonous manner. With all my heart and soul I repudiated all that was put before me and felt myself terribly miserable like an exile. For a number of days I had to struggle with my new school life. But my mother, my first and foremost confidante, soon realised my difficulty and the cause of my dejection and, she lost no time in making my path smoother and easier. That I might repeat my lessons properly every day, be distinguished among the boys of my class, and

answer all the questions that I may be asked by the teachers, she personally helped me at home in my studies and then every day with a cool head, a warm heart and a passionate kiss she punctually sent me to school, neat and clean. With her prudent precautions and infinite encouragement I got myself accustomed to my school life in no time. On my leaving for school, she would run her sweet hand through my hair and often say, "How promising you look my darling! How quickly you walk so as to reach school in time and not be late!"

Through her personal care and motherly prayers, I was always first in my class and got the highest marks in all my examinations. When the first report of my good progress and excellent conduct at school came to her, her dear eyes brightened into a great radiance. She called out to me and said, "My life! Certainly you bid fair and surely you will gain knowledge in a short time, be greatly honoured by people and keep alive the name of your poor mother and renowned father. May you acquire wealth and enjoy fame."

When my studies at the primary school drew towards an end, my enlightened mother thought seriously about my secondary education. She was anxious to see me a great scholar, worthy citizen, robust personality, strenuous worker, kindly neighbour and God-fearing man.

She put me into the Government College, being the best and most prominent institution in her town. When I passed my Entrance Examination, standing second in order of merit, she said

to me with pride, "My darling! you shall one day shine as the brightest luminary." I was greatly inspired by her words. My university career also was one of meritorious success. I occupied first place in both the B.A. and the M.A. examinations in Mathematics and also gave promise of some literary gifts. My principal, impressed with my abilities, suggested to my mother the desirability of sending me to England to compete for the I.C.S. and she agreed. Accordingly I went to England and I duly passed the I.C.S. examination in 1913. When the Great War broke out, plunging the whole world in tragic distress, I volunteered my services and was enlisted; and after 6 months' training I was sent out on actual war service. I fought to the best of my ability in the ranks, and on one desperate occasion I was successful in saving my colonel's life. But I was wounded in the same action, and for full six months I lay in a war hospital. Nothing but far-off echoes came to me of my beloved mother and nothing came to her of me. From every home returned soldier she met, she would anxiously ask. "O come you from the War and can you tell me anything of my son? Say my son is safe and you shall have a mother's thanks and a widow's prayers."

Readers! I need not describe you in detail our reunion when I eventually returned home safe and well again. In course of my 3 years' separation from her, I had become bronzed and bearded, I was made into a man, altogether a different man, though my heart was the same as of a child towards its mother. When she saw me after so

long a time, she could not at first recognise me and mistakingly inquired of me with tears in her eyes, if I knew her darling. But nothing on earth can long deceive the eyes of a mother.

As I was on the point of saying that I, her darling, was there with her at home, she threw her dear arms about me and poor little mother wept on my shoulders, shedding tears of joy and confessed that she had believed she would never see me again. And you can well imagine my own feelings—the joy and the poignancy of that homecoming. Buried away for so many months in a hospital, how I suffered the mental torture of wondering if my mother was safe and well: how I dreamed and schemed for this great moment when I should return to her: and now all was joy and love and contentment.

By and by I told her all about my examination and my adventures in the Great War. Then I showed her my medals and the order of my appointment as a Collector of our own District. My little mother was beside herself with pride and joy at my success when she saw the trophies of my Western adventure. She thanked the living God who in His infinite mercy spared me to her, and exclaimed, "O husband! I wish you knew how well our boy pays us this day for all I have done and borne for him since your death."

I too thanked God that my mother was able to enjoy all the comforts and happiness which were so richly her due.

When I joined my office, her vigilant eyes did not cease to watch over me and inspire me, for which I am ever deeply grateful to her.

The profoundest regret of my life is that she passed away before I was married and won further honours and secured my present high office. But I never go to office, and never embark upon any new venture, without invoking my mother who helps me still. Without her influence and her unseen presence I know I should be but the ghost of myself.

In fact my mother has been, still is, and always will be my inspiration, and it is nothing short of the truth that I owe everything to her. May God bless my Mother, my own dear Mother—and yours also!



## MY TRIP TO SIKRI

*and*

The Substance of a Hot Discussion that took place there between a Great Indian Reformer and a British Military Officer on the present Critical Situation in India.

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It was the 31st of December last, and the old year of smiles and tears, of soaring hopes, and shrinking fears, was fast sinking into eternity. We were sitting by the fireside, telling anecdotes, asking riddles, trying puzzles and enjoying various kinds of fun of the winter season, that make the time pass pleasantly both for old and young.

Suddenly my son raised his eyes and looked significantly at his cousin. In that one look I could see what was the subject of their silent consultation. Next day I had a full holiday, so I said to them, "My dear boy and girl, I know you long for an outing and I remember very well that early this month I promised you that soon I would take you along with me to some place of interest. Now to-morrow we shall go for the day to Sikri, a famous place founded by Akbar, the Great.

Their faces lighted up with joy, and they cried out with one voice, "Hurrah! To-morrow

we shall have no studies ! We shall go out for a change from the humdrum life of home ! ” So before dawn next morning we rose, dressed ourselves in our best outdoor clothes and caught an early train at Agra Fort Station.

My boy asked me to tell him something about the booking office and the tickets, and I told him all about these things, while we were busy getting our tickets and walking to the platform. The train was late, and we had to wait for nearly two hours. My niece, who has a mania for making a note of any interesting fact or information she reads or hears, grasped this golden opportunity and desired me to tell her all about the rails and railways, and I hope I made some valuable additions to her cyclopædia, and so also made the time pass quite pleasantly and quickly. When our train arrived at length, we, who were travelling in the Inter. class, went to open the door of a compartment of that class. It was locked. I shouted for the guard to unlock it with his key. This done, we got in. Our compartment was overcrowded, as nowadays the Inter. class compartments generally are. Unfortunately it turned out that this was a compartment to be reserved for Anglo-Indians. In no time, there came the vociferous Travelling Ticket Inspector, an Anglo-Indian most probably, who asked us all to vacate the compartment at once. One of the passengers asked him why, and he said, “ Do you not know this compartment is to be reserved for Anglo-Indians ? ” . We told him that there were men already occupying the compartment and that

there was no room anywhere else on the train. But his ridiculous reply was, "This is for Anglo-Indians, who are men in suits and wear ties." One of the passengers remarked, "How is it that a man who puts on *a coat and tie* is an Anglo-Indian, and is entitled to have a reserved seat in each train, while a man in *dhoti and kurta*, howsoever learned, accomplished and superior in position to the so-called Anglo-Indian he may be, is merely a poor Indian?" But to this no reply was forthcoming and the passengers of our compartment were obstinate enough not to vacate the compartment, and the travelling Ticket Inspector quietly withdrew. Soon after that the bell rang and the guard waved a green flag and blew his whistle, the engine whistled and the train started. The joy at the rapid motion of the train and the constant changing scenes of life which the children observed from the carriage window, was indeed boundless to them. I told them at the present day, railways were the readiest and the quickest means of travelling in all civilised countries. It is said that before the introduction of railways, long journeys were made on foot or on horseback, and they were full of troubles, difficulties and dangers. The roads were generally infested with robbers who often looted the passengers, and sometimes even put an end to their lives.

On reaching our destination, we started for Sikri on an ekka, as no other conveyance was available. It tested our very nerves, but a few minutes' drive brought us to the long-cherished



place that was once the capital of the greatest Moghal Emperor. Though to-day it is a deserted city, we found it all the more interesting. A guide showed us round. This monument was sufficient to convince us that the Moghals were not ignorant of architecture. Its style, and plan, its form, its design, are very excellent. The children had long wanted to see this place of which they had so often read in their school books, and now they felt they were seeing something really worth while. As for myself, having marvelled at the beauties of the buildings, I yearned to have a look at the beautitude of the Most Beautiful Being, whose Being must be infinitely more enthralling than any great works of art upon this earth.

By the time we had finished viewing the buildings, we were all tired. So we came back under the shade of the trees. The weather was all we could desire. The balmy breezes fanned our brows, and we inhaled deep draughts of the bracing air, and felt amply repaid for our morning's exertions. We sat down to our mid-day meal. I feasted like a king, and the two children like four kings. Finishing our meals, we retired to the Diwan-i-Am, the Hall of Public Audience measuring 368 by 181 feet.

My brilliant boy soon entertained us with the very old song "Summer is a comen in." His melodious tone intoxicated my senses, his cousin also was filled with joy, and in a jiffy she took out her harmonium and busied herself with it.

She played beautifully and sang some lovely songs with divine ecstasy. It seemed also to attract people near by : in particular, a European gentleman, who by his appearance was evidently a military officer, and an Indian gentleman, who seemed to be no ordinary personage, and proved afterwards to be a national hero. Both these seemed to be drawn towards us and sat down close by. When the music was over the young singer packed away her musical instrument and the children amused themselves in their own way. The two gentlemen came nearer to us, and I got up from my seat, extended my hand of friendship and welcomed them in our midst. My children were at first rather frightened, but the strangers' faces beamed so kindly and graciously that they quite forgot their fears, and soon began to chat with them like old friends, and felt proud for them to join us in partaking of a little refreshment, consisting of fruits and sweets that we had purchased *en route*.

We had hardly finished our refreshments, when our Indian guests addressed the British gentleman, in a remarkably deep tone of voice, thus : " The British people owe to India a deep debt of gratitude for the colossal wealth they have acquired from India. There was a time when you people came to India as children who entered into the riches of a plentiful orchard laden with golden fruit. You found the orchard so tempting and pleasing that, once entered, you wished to stay, and then become the owner of it. The adventurers of your Companies returned

back home with untold wealth and you people built on the ruin of India, your counting houses. To-day you are enjoying yourselves, while we are beggars."

At this our military friend burst into laughter, and with a smile in his eyes he spoke out his mind saying, "My dear sir! you call your India a garden of fruit, and your people big traders? There may be plenty of fruit of the kind we have just taken, otherwise I find your country very poor and your trade quite in a back street. The history of your country also confirms my statement. There was a time when India was quite crude and uncivilized. When the Aryan Hindus came to your country, they came with some culture of their own, but they conquered you and turned you into slaves and forced you to do every kind of hard and menial work. 60,000,000 of them exist in your country even to this day. Again, for hundreds of years you Indians fought against one another, but never in all your history could any prince of yours rule over the whole of India. Then came Islam. First, the Arabs invaded you and next the Turks, who set up their own throne in your country. They spread over it and forcibly converted you, so that gradually there were no rulers of your India left. Then came the Moghals, who for a short time ruled well, but soon fell to quarreling. When they ceased to rule, some of our traders who, luckily for you, were present in India, defended you. Instead of plundering you and causing your streets to run with blood, they took paternal care of you.

Just picture to yourself the present state of India and contrast it with what preceded it, and then say if we are exploiting you. Is it we who taught you the art of beggary? Are you not under particular obligations to the British people who rescued you from the all-devouring jaws of poverty, and who gave you peace and prosperity?"

*The Indian Reformer.*—"Ah, Sir! It seems to me that you are utterly ignorant of the history of India and the greatness of her people. Indians may not be great for political victories or for policies of destruction, but you cannot deny their greatness from a thousand other points of view. It seems to me that you know very little of Indian culture, and yet you profess yourselves to be the guardian angels of the safety of India—the intellectual mother of this vast world. India occupies a place second to none, in whatever sphere of human intelligence you may select to test her, whether it be language, religion, mythology, or philosophy; whether it be laws or customs, primitive art or primitive science. Her literature is full of unrivalled riches—it is merely the Greek and Roman cultures on which you people have been nurtured. Her mathematical science, and her astronomical observations have been found so perfect that the paths of the sun, moon and stars have been accurately measured. In philology, India excels even Greece and Rome. The treasures of poetry of India are inexhaustible. The language itself of many verses of the Ramayana, of the Mahabharata, and of the Megh Duta, proclaims its own grandeur. Her dramas take a

high place among those of the world. Her fables, fairy tales and romances have found currency in every nation of the world. An unprejudiced mind cannot but admit that India is the mother of the spirituality of the world. The Laws of Manu clearly show that India was in a very highly advanced state of social organisation long long ages ago. Your Art has its wings clipped: it knows only the beauty of earthly things. Indian art, soaring into high regions, has brought down something of the beauty of the heavenly world. No nation has surpassed the Indians in the variety and delicacy of architecture. India has ever been noted for agriculture. Only a century ago we were exporting our manufactured goods to the whole of Europe. Finest texture of cotton and silk of India are still known to the world. Your word "calico" is derived from the name of the town of Calicut. Now, my dear sir, can you say that India is a crude and uncivilised country? If so, I shall not be the last person to say that you have a prejudiced mind and are dead to all sense of honour."

*The British Military Officer.*—"My good man, never mind, what India was once upon a time. Past is past and cannot be recalled. What use is there in tracing back India to its ancient hoary culture, and in boasting of its glorious days of your golden past?

If any one says that he is the owner of a great amount of wealth, large iron chests full of gold coins, left by his forefathers, while at the same time he is found in a miserable condition, living

in a house, with many holes in the roof, which lets in the fiery rays of a tropical sun and the freezing showers of a severe winter, his wife and children with hardly any clothes, all starving and suffering, in a state of abject poverty, what other conclusion can the observer arrive at than that there certainly must be something wrong about his boasted fabulous wealth?"

*The Indian Reformer.*—"The moment a country undertakes to execute the function of protecting a nation and uplifting her people, that instant she assumes a very serious responsibility. However much one country may, by the reverses of fortune, become inferior in certain respects, it does not mean that the superior country should drag the inferior one hither and thither. The inferiority of a nation does not signify an everlasting downfall. In the history of the world, nations who were once great have degenerated and become degraded, and *vice versa*. I clearly see that you don't feel your sense of responsibility in your innermost heart, and whatever you utter, you utter in a spirit of philanthropy."

*The British Military Officer.*—"Since it fell to our lot to govern your India, we have done our best to uplift you. We have given you countless blessings for which you cannot sufficiently thank us. In the strikingly short period of a century or so, we have replaced anarchy and confusion that was everywhere prevalent in your country, by order and good government. Let us first take the question of protection. How terribly your country-

suffered from invasions in the past. Timur butchered upwards of 100,000 of your men when he invaded your india in 1398. A similar fate overtook you in 1739, when Nadir Shah massacred 30,000 Indians. In 1024, Mahmud of Ghazni sacked your famous temples, slaughtered your people even more dreadfully, and plundered you of your vast treasures. But the mind cannot imagine the possibility nowadays of a monarch from Persia advancing upon your India, devastating and plundering. From the time we undertook the task of defending your country, wars between the Nizam of Hyderabad and chiefs of the Marhattas have become impossible, the rich plains of Bengal cannot be overrun now by hordes of savage horsemen. Pindaris can no longer plunder you, and we are emboldened to say that your ploughman need not now take a musket with him to cultivate his field. As for your uplift, we have not been idle. The whole of your country is now provided with good roads, and thousands of miles of railway have been constructed over which your third class passengers are daily carried at a pice a mile. In the olden times, your people could seldom see or hear from your other countrymen living in distant parts. If you travelled 50 miles, it took you a long time of weary and dangerous exertion, but we have enabled you to travel as fast as a bird can fly. Again, by opening facilities to you in the way of your travelling, we have rubbed off your prejudices of caste and nationalities and have united you personally, socially and nationally. Our steamships are constantly plying up and

down the coasts of your country for the conveyance of your passengers to far-off countries at nominal rates, a thing which you never even dreamt of in your most optimistic dreams. We have instituted a cheap and efficient postal and telegraphic service throughout your country. Think of a message sent hundreds of miles from you and an answer returned, while a person waits no longer than a little boy might do who takes a letter to a gentleman's house, and is told to wait for an answer. Has not this been really done in your country? Just think how widely we have established schools, colleges and universities all over your country and diffused education. We have laid out canals in your land for navigation and irrigation, and thousands of square miles of your deserts have been brought under cultivation. In every province of India, we have established experimental farms for the improvement of your agriculture. Taxes have been assessed very moderately. Now, decide for yourself whether or not we have improved your status and elevated you. Say, if we have not stocked you with everything quite new and good for you. Have we not done for you all that was possible? To recount our kindnesses to you would fill a large library."

*The Indian Reformer.*—"You totally forget the inestimable benefits which England has, in return for the little service which she has rendered to India, derived from her and her people. Picture to yourself the scene of the Great War, when miles upon miles were strewn with the mutilated bodies of dead and dying Europeans mutilated



in various ways. Just think of your fortune that was greatly threatened then. How we Indians volunteered to defend you, placing all our resources at your disposal. We offered you the precious lives of more than a million of our best men, of which 106,594 became casualties, of whom 36,696 were dead. We helped you with £ 105,000,000 to defray your expenses and maintain your prestige. We shed our blood in China, Persia, Afghanistan and East Africa for your honour and prestige. Has not India made your England greater England, and your Britain greater Britain? Has not India shaped your destiny? And now, instead of being grateful to her, you spurn her altogether. Instead of feeling proud that such a bright jewel has been entrusted to your care, you look upon it as a fond lady would look upon her dog—with pity. Instead of being humble, you are assuming the height of arrogant superiority. Does it entitle you people to regard yourselves as heaven-born and Indians as jumped out of the darkest clouds? Henceforth, you must realize that your Empire will fall if India is detached from her. This fact ought to be brought home to your minds. It does not in the least matter to a nation who rules over her. India naturally expects your rule to be conducted for her benefit, when you derive benefits from her."

*The British Military Officer.*—"My good man, I am quite at a loss to understand what more you expect of our Empire. Do you want that British people should ship to your India millions of sovereigns every fortnight?"

*The Indian Reformer.*—"No, not that. India demands justice and equality, not charity. India is rich enough, if fairly treated, to repay, and perhaps more than repay any service, rendered to her and her children. India wants that you should afford her equal facilities and opportunities that you have offered to the other parts of your Empire. India wants that you should place her in the front rank of the component parts of the British Empire by giving her equal rights and liberties throughout her length and breadth. How we came under your rule is a question by enquiring into which no useful purpose will be served. The poverty of the masses of India, at the present day, has increased to an appalling extent, most of her Industries have been largely killed and the very few remaining are in the process of undergoing that operation. Picture to yourself the terrible tribulation, the squalor and poverty of millions of Indian weavers and craftsmen who have laid down their tools and are languishing and decaying in misery and gloom.

In these conditions, has India no special claim on your attention? Is your Empire really free from all obligations to India and is it India alone which is bound to fulfil every obligation to the Empire? Duties as well as rights are always reciprocal and if only one side performs them, while the other does not, it is a violation of justice, it is a deviation from the path of moral laws. All the parts of the Empire are more or less united and perfect unity exists between them,

but India is made to stand apart by you. India knows not why you ignore her rights."

*The British Military Officer.*—"Do you think that by our leaving your country to her fate, you would enjoy a free, full, happy and efficient life? Your backward India is divided into diverse races and religions, speaking a variety of languages. Your poor India is illiterate, conservative, caste-ridden with no sense of nationality. Your unfortunate India with her masses and her women oppressed and down-trodden, is hostile to western influence.

She is utterly unfit for self-government. Your two great communities, Hindus and Muslims, are always fighting with each other. Would they not cut each other's throats if the British evacuated India?"

*The Indian Reformer.*—"Ah, my good Englishman! The picture you have drawn of India and her people is quite astonishing, and indeed very misleading. You are not aware of the great changes, social, educational, religious, political and economic that are slowly but surely taking place in India. You who never mix with Indian people, have certain notions about India, most of which are either obsolete or untrue. India is not so caste-ridden as you think. You seem to know nothing of the efforts that are being made to abolish caste. Friendly relations are growing fast between the Hindus and Muslims who are co operating with one another without heeding their differences in thoughts, in feelings, in cus-

toms, in manners and in religions. Women in India are no longer kept in subjection. Education is rapidly spreading among them. Many have obtained University degrees and some of them are doing good educational and social work and are playing an important part in the national life of India. The depressed and the backward classes have much awakened and have started educational movement of their own and are demanding equal social rights and special representation in the Legislative Councils. Why do you shut your eyes to the bright side of India? Is not all this sufficient to make you feel that India is on the right path of, and well prepared for, self government? Why don't you permit India to be free, to breathe the pure and invigorating atmosphere of freedom and to be on a footing of perfect equality with you. Be considerate and helpful to India. She has been terribly wronged, and pleads to you, to right her wrongs and save her from disaster."

Sunset was now fast approaching, but unfortunately our friends were not approaching any decision, and we had to catch the 7 o'clock train. But, alas! they were not likely to catch each other. Time and distance were no objects to them. The sun was sinking in tranquility, while their long discussion was growing ever hotter and it appeared to us that the difference in their opinion would never sink. I took out my watch and saw that it was just 6, and I said to them with an apology "Excuse me, gentlemen we must be going now or we shall miss our train." They thanked

me, warmly for our hospitality in entertaining them in those magnificent surroundings, so rich in history, and requested me earnestly to express my personal views on the 'Situation of India.' I found it a hard job, but they insisted. Touched by their friendly feelings, I addressed them in the following few words :—

"Friends, you have reviewed the situation of India from many stand-points. It is urged by my British friend that the existence of British rule in India is an absolute necessity for the latter, and the statement made by my Indian friend is that without India the British Empire would be considerably reduced in power and prestige. To me both seem to be correct in their views. But this cannot be unless both realize the importance of one another, not by mere eloquent words, but in practical treatment, and this recognition, if agreed upon, will require a great change on both sides. My conviction is that it is not a mere accident, not a whim of any mortal, to entrust the destinies of more than 300 millions of human beings to the hands of Great Britain. An all-wise Providence has picked an isolated and detached country, from one corner of the world, and placed it over a country many times larger than herself, merely to make it great. If Britain fails to carry out the Will of God, she is sure to fall, never to rise again, just like the other old Empires, that were given by Him similar opportunities but misused them. And if she realizes the magnitude of the trust and the sacred responsibility of elevating and uplifting, one-fifth of the human race,

protecting their lives and acting as guardians, she is sure to share the special Grace of God, the Almighty, and get peace here and everlasting peace hereafter. One word more before I bid you good bye. There should be no diplomacy between India and Britain. Such a thing is wholesome between two independent countries. In the parts of an Empire it will lead to mutual distrust, and a house divided against itself can no longer stand. There are virtues as well as faults on both sides—probably six of each on the one side and half a dozen of each on the other. Let us keep our eyes wide open to the faults on our own side and to the virtues on the other side. and *let both sides honestly and sincerely strive to hasten the day when Britain and India, as a free member of the British Commonwealth of Nations, will march forward hand in hand to a mighty and glorious future.*"

They seemed to agree that after all nothing was to be gained by arguments of this sort, and on my suggestion, they decided to shake hands and bury the hatchet, and we parted the best of friends. They went off together talking amicably and we hastened away, and were just in time to catch our train. This ended our New Year's Day, the memory of which will long remain impressed on my mind.

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*A True Story of a Wonderful Ghost*  
OR  
*A Study of the Human Mind*

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*(Seek to know thyself by means of Thyself, keeping thy mind, intellect and senses under control; for self is thy friend as it is also thy foe!—Vidura)*

Readers! No doubt, you have come across quite a number of strange stories about ghosts and demons; but in the twentieth century certain scientists have made a very close study of these wonderful beings, and their experiments during the last twenty years have produced quite a stir all over the world. Sir William Crookes, President, Royal Society, London, Mr. Bear Bolton, President, Psychological Society, London, Sir Arthur Conan Doyle and Mr. W. T. Stead, whose names are well known to the world, have given many interesting details in their writings about these so-called spirits. Nor have the doctors and philosophers of France, Germany, America, Russia and other countries lagged behind in this field of research. They have succeeded even in photographing these spirits. This is but natural, because the Westners do not sit idle after they have once hit upon something uncommon and strange. Indeed, they do not rest until they have dived deep to fathom its mystery.

Some of these men have satisfied themselves that they have come into direct contact with

"dead" people, and certain conclusions and hypotheses have been arrived at by them.

But we need not concern ourselves with these here, for my story is not about that kind of ghost, but about a very strange ghost with which I have been personally connected for a number of years, and this demon is superior to the ethereal demons in more ways than one. I sincerely hope that my readers will be interested in the following description of this demon.

First of all I shall give a brief description of this demon's body. He has got a fine tall stature, and there is one rare quality in him, and that is, he automatically increases in size during the day and decreases in the night. He has very glaring eyes which glimmer like two brilliant stars. He gives expression to his energy, pain and pleasure, and anger through the agency of his eyes.

The speed of an aeroplane, or of a motor car going at the rate of 200, miles an hour is insignificant compared with his speed. To go 2,000 leagues beyond America, he will take only one-thirteenth of a second. In the time that the quickest reckoner at Oxford takes to name a letter, this young demon can repeat three words. It is but natural that you will be curious to know, after this brief account of this demon, if such a demon, can be reality, or if it is the mere hallucination of the writer. Nobody can convince the incredulous, and all I can do is just to assert that it is a fact that does exist such a ghost and the above statement is perfectly true; moreover, it is likely



that every one of you has got a ghost of this kind within you.

My readers, after having read the foregoing remarks about this ghost, will be interested to be told of a certain event concerning him which will clearly demonstrate his extraordinary ability and foresight.

One day I was studying a collection of the wise sayings of some holy men. In one place, it was written that the favoured ones of the Supreme Father are often dispassionate and severe in their temperament. God, in order to improve them, off and on, passes them through adversity and exceptional trials. I began to doubt the correctness of the statement, for when we consider the fact that rust does spoil the sword rather than cleanse it, it cannot be comprehended how adversity can purify a man; nor can filth or dirt produce cleanliness. I was absorbed in these thoughts when all of a sudden this strange giant appeared before my eyes, and finding me perplexed, began to smile and say, "Excuse me, Sir, you must understand that vanity and pride, selfishness and desire can be exterminated by adversity alone, just as impurities are removed from gold by putting it through fire. Naturally, therefore, cares and sorrows, trials and afflictions are friends in disguise. Sanctified afflictions are spiritual promotions."

After this he began to sing an extremely sweet and melodious song, the burden whereof is given below in a few selected sentences.

Adversity is—

A message of God to the careless ;

A 'forget-me-not' from Heaven's hand ;

A key that opens the gate of happiness ;

The school of faith—the test of friendship ;

The diamond dust by which Heaven's jewels are polished ;

A grindstone on which the miserable and unfortunate sharpen their wits ;

The thermometer of friendship ;

The frowning doctor visiting the sick patient ;

A good blister for vanity ;

The check-string of ambition and checkmate of prosperity ;

The mantle to be worn by prodigality ;

The foe which a noble mind delights to conquer ;

A dark lantern, by the aid of which we discover our friends ;

The smelting process, which shows what men are made of ;

The darkness of midnight following the splendour of noonday ;

A thunder storm which appears and disappears when least expected ;

The thunder storm of life, which leaves the atmosphere purer than it found it ;

A microscope which reveals the hidden selfishness of worldly friends ;

A grim-faced schoolmaster who may boast of having produced many good scholars ;

The chastening rod of an indulgent and loving father, intended to correct our faults ;

The storm that rends the lofty oak, but beneath which the lowly reed bends uninjured ;

The plough which turns up the field of the soul, into whose furrows the all-wise husbandman scatters seed ;

A sieve in the hands of the sufferer thereof, which lets his little friends fall through, but retains the large one above ;

Adversity opens the Bible at the right place.

My able and learned readers will be able to judge for themselves, after they have gone through the above quotations, how extraordinarily diligent and humorous is this wonderful giant. The story of his Sire and Grandsire is still more interesting. It will be touched on by and by. For the present, suffice it to say that the power of imagination of his Sire is so great that he would close his eyes and read out to you the pages of a closed book which is lying in another room behind a highly opaque screen.

Have you guessed who this clever and intelligent ghost is, and can you tell his name and point out his residence ? If not, allow me to tell you, so that there may be no difficulty and misunderstanding in following the purport and the meaning of my narration.

Well, this wonderful ghost is our *Mind*.

Ancient philosophers have often compared our mind to a Demon, because its nature and qualities are just like those of a demon; on account of his restive nature, he sometimes goes down into the lower world and sometimes soars high above the heavens. At one time he tries to mislead man to vice and intemperance and at others he appears in the garb of an angel. Below I give a brief account of the abode of this well-known demon. He lives in a grand four-storied palatial building, of which each each story has its own peculiar interest and splendour, and whose architecture is of such a high standard that even the Taj Mahal and other wonderful buildings of the world cannot compare with it. These storeys are known as (1) Physical body, (2) Ethereal body, (3) Living body, (4) Desire body, \ Astral body, or seat of sensation).

As the architect of these storeys cannot be seen with our naked eyes and as he has no equal in this art of building, it is expedient to avoid the use of highflown language in the description and praise of this building. Suffice it to say that if the most illustrious engineers of this world gathered together and carefully examined the details of the art of building, even of the first storey, they would be simply spell-bound; and if perchance, they happened to see, by means of their internal vision, the plan of the second, third, or the fourth storeys, their souls would surely begin to dance in a state of ecstasy. For this very reason it is difficult for man to describe the matchless building of this wonderful demon.

However, for the information of my readers, I venture to explain, though in poor and inadequate language, some of the inner secrets of the greatness of this building, and I hope they will be not altogether uninteresting.

This grand shrine of the demon is situated on the coast of a vast ocean. Its first storey is of a very fine and peculiar material. It is populated by countless beings who are the servants and subjects of this King (the Demon). Millions of soldiers (hair of the head) keep watch on its tower and thousands of millions of brave sepoys guard its outer walls of defence. The structure of this storey resembles that of the second storey which is made of still purer and finer material and which shines like violet, or bluish purple colour.

I now ask my readers to move further on and witness the splendour of the third storey. This storey is fitted with a wireless telegraph through which the ministers (five senses) and the clerks (sense organs) transmit, in the twinkling of an eye, to their exalted master, the king, all information of the important affairs of his state, and through which His Majesty announces his commands and injunctions.

No words can adequately describe the fourth storey. The material of which it is constructed is full of brilliance. This storey is the splendid, royal abode of our illustrious king, the Demon, and here he enjoys ever new pleasures of the worldly passions and desires. But he, having given

himself up to these enjoyments, has taken material ease and sensuousness to be the source of all pleasure and always remains busy in devising means to acquire them.

His ministers, too, are quite strange and wonderful. As soon as one of them (vision) informs him that he has discovered a bewitching beauty, this king, leaving aside all the passions and longings of the heart, takes his seat in his own chariot (physical body), himself drives his fleet horses (the five senses) and arrives there in no time. There he gets totally enamoured of licentiousness and begins to love it madly. He has then no scruples regarding his religion. From a Hindu he becomes a Mohammadan and from a Mohammadan he becomes a Christian.

Again, when another minister (the Sense of Hearing) comes and praises some melodious song or music, he reaches the spot and stands spell-bound just like a snake enchanted by the tunes of a pipe. When another minister (the Sense of Smell) reports to him about some refreshing fragrance, he at once, like a lotus bee, takes it to be the fragrance of a lotus flower and blindly but eagerly plunges deep into the folds of its petals. The fourth councillor (the Sense of Taste) mentions about some delicious dishes and at once his mouth waters and somehow or other he procures them and enjoys their tastes. If perchance the fifth vazir (the Sense of Touch) comes and explains to him the pleasure and joy felt by feeling soft and tender things, His Majesty immediately

stretches out his hands to touch them from top to bottom and enjoy the sensation.

What this wonderful demon actually ought to have done was to utilize the light of his wisdom and talents, which God has so graciously bestowed upon him, in a better way, and like his revered father, the Higher Mind, he should have reproached himself for his evil actions and intemperance, should have obtained a passport to enter into the Universal Mind or spiritual-material regions by walking in the footsteps of his illustrious grandfather, the Universal Mind and thus he could have obtained access to his Lord. But alas! greed and avarice have deprived him of all righteousness, of the love towards his master and beloved, and of the chance of blessing himself with the sight of God, and he has plunged headlong into the enjoyments of worldly pleasures and revelry in such a way that no words of advice can possibly have any effect upon his mentality, and like an epicure he exclaims loudly: "Enjoy to day, care nought for the morrow."

He never thinks who he is, where he is, why he has come into this world, where he will go and what his end will be. God knows what sort of oblivion has fallen on his wisdom and prudence by his being absorbed in this transient happiness. Pride and vanity have such a strong hold upon him that he has blindly refused to acknowledge the authority of his Omnipotent and Omnipresent Creator.

But perfect happiness is not to be found in worldly desires. At last a time came, when the sinews of his body began to lose their strength, his senses began to grow feeble and he began to experience the shady side of life. Then he began to plunge into the ocean of sorrows and miseries on all sides, hopelessness stared him in the face, and he fell a victim to cares, anxieties, sorrows and sickness. At last old age arrived, the past appeared to him like a dream, and the world looked like a place of misery. Now he cries, weeps and murmurs. On one side he sees death and on the other, Nature's never-failing Law of Justice, which crushes his hopes and heart. Before him, he discerns a path narrower than the edge of razor and sharper than the point of a sword. This is the very path which the Mohammadans call Sarat-ul-mustqim (صراط المستقيم) and the Hindus Shukla Marg (شکل مارگ) and on which every human being has to walk after his departure from this world. The physical body gets separated from the ethereal body, the process being known as death in this world. What becomes of the physical body after death is well known to all. But as long as this physical body is not destroyed, the ethereal body continues to keep its ties with it. Until the physical body is cremated, the ethereal body remains in close vicinity to it and after the cremation, this body also disappears. When the bodies disappear, life assumes its separate identity and all the three—physical body, ethereal body and life body revert to their own regions.



Then this bold and clever demon (desire body) remains all alone. If during his earthly life he has blindly given himself up to greed, anger and vice, now his life becomes full of miseries and dangers and he can hardly walk over this tortuous path. And as he has not devoted himself to wise and spiritual meditations, he now meets with adversity. If, during his life in this world, he had left the brute in him on this earth, he would have surely reached his prime abode after purifying his soul, crossing the boundless ocean of ignorance and freeing himself from the dirt of greed, anger, and worldly dissensions, and thus he would have enabled the real self to devote itself to pious thinking.

But now repentance is of no avail. *One reaps as one sows and what is done cannot be undone.*

Gentle readers, that is the end of the story of the "Wonderful Ghost." Now a word or two about Self-Realisation: While the higher mind urges us to move in the direction of purity, the lower mind pull us down towards material objects and sensual enjoyments. The result is that we stand debarred from making any spiritual progress. Hence, the person who wishes to make any spiritual progress must, as suggested by the story, keep tight the reins of his lower mind which is responsible for all the evils and disturbances that are prevalent in the world. Whenever the higher mind asserts itself, pure thoughts and noble feelings are generated. It is for this reason that we should make it a point to keep our higher mind quite awake, so that we may realize our Self one day and stand before the Light of Lights in the shortest possible time.

## RELIGION MINUS GOD



Professor Julian Huxley, while discussing "Science, Religion and Nature" in his recent lecture, delivered at Conway Hall, London, under the presidentship of Sir Arthur Keith, said with great emphasis, "Verbal inspiration, eternal damnation, magical efficacy of prayer, miraculous intervention, and the like, are monstrous ideas and have no validity in themselves. The Bible is a myth and so long as the statements in it and the Prayer Book stand uncorrected, so long will the churches be in the awkward position of standing with one leg on either side of a nasty gulf, and its leaders will believe one thing and the mass of its adherents something radically different in nature." The learned professor concluded his speech with the remark that a religion without God would be much more agreeable to the people of to-day.

I do not quote the above remarks of the distinguished professor here with the object of attacking him; for I admit that the conception of such subtle and sublime things is a mystery to the feeble brain of man, and it is no easy task even for the most learned to delve far into the doings of the Most High. What I want to show to the reader is what a misleading notion about religion is influencing the west and how God is being pushed aside by them simply because their intellect fails to understand Him.

We may not be able to tell *whence* we came and *whither* we go, or the *how*s and *whys* of a thousand and one other things, but this does not mean that we should run into atheism, making God like ourselves, or to acknowledge no God at all. We are living in a vast Universe with quite harmonious principles, and a set purpose working behind it. We have not created it, nor can we ever create one like it. It is the creation of somebody else who is mightier than man. If a fish born and living in the sea cannot comprehend how far and wide and deep the extent of the ocean is, it has no right to say that there is nothing beyond what it has fathomed. Similarly, living in a diffusive universe and not knowing even himself, if man, insignificant man, is drowned in solving the august mysteries of creation and its Creator, he has no right to declare by beat of drum that there is no God, especially when it has been established by the greatest physicists of the world that the universe we live in has not developed as a result of chance, and when there is strong evidence that there is a purpose at the back of everything. So our safest eloquence concerning Him, is merely silence if we cannot comprehend Him, that we may not mislead others. It has been well said by someone that any one thing in creation is sufficient to demonstrate a Providence to a humble and grateful mind.

The primary aim of Science is to have a precise knowledge of knowable mental phenomena. It may explain things in a narrow way, but it cannot trace out the ultimate causation, and hence

it is in duty bound to bow down its head in reverence to the Almighty who is the ultimate cause of all things.

Again, an individual gets experience of this universe through his senses of perception; but eliminate for a moment all the sense organs in man or woman, and the universe ceases to exist for him. Now the question arises, are the experiences which we obtain through our senses real or perfect? The answer is certainly in the negative, and the explanation is evident. This is why such experiences are aided with spectroscope, microscope, telescope and what not. But still even they are far from perfect.

I do not mean to undervalue scientific knowledge and the important part it has played, and does play, in the progress of mankind; but what I seek to urge here is that science is yet far from being real or perfect. In spite of this, however, nobody can deny the fact that science has made very great progress towards material ends. But, at the same time, it has materialised human life, so much that people have grown tired of it and of life; and the modern mind of the West in particular is ready to throw religion in the background, and challenge God, the Almighty.

To some extent it may be true that owing to the busy life of the 20th century, people have little time left for the study of God and Religion, but this should not lead us to Atheism or criticism of the wisdom of the All-Wise, Who is the sourceless source of all sources, and beyond the reach

of physical science ; otherwise science will fail to make this world a better place to live in.

Religion is a superphysical science which investigates the subtler phenomena and things greater than and beyond the physical world.

‘ Intelligence,’ M. Bergson points out, ‘ works on inorganic matter, by means of arrangements of inorganic matter, while instinct modifies organic matter into the organ it requires within its own body.’ The man of superphysical research has, therefore, got this advantage over his fellowman of the physical plane, that the latter has to work with instruments which he cannot carry beyond a certain limit of delicacy, whereas the former can continue to create ever subtler and subtler instruments, right up to the subtlest phenomenon in his solar system ; and when he goes beyond the solar system, he can again create instruments suitable to the new conditions. In plain words, the senses appended to our physical frame are coarse ; but corresponding to these physical senses there are other subtle senses on the mental plane, which we can use quite independent of our physical and mental senses to get perception of things belonging to this world and beyond—a thing which would baffle the reasoning power of even the greatest thinker of the world. Hence religion is no which—cra’t nor a mysterious miracle. It is a science—a perfectly natural science in its own plane or planes. It deals with spiritual forces that influence the universe and life. It includes all existing sciences, and the psychic, the spiritual and the psychological factors that are being neglected.

nowadays as crankism, are the higher phases of science, while physical and mental sciences are its lower phases.

Physical science has yet to find, and human knowledge has not yet sufficiently advanced to find, the spiritual significance of creation and life, and when physical science evolves to that stage, it will be easily found that religion and science have very much in common, and that they will be found to be complementary to each other.

Meanwhile, it will be safe for us, the ordinary run of mortals, to believe in the statements of those who have dived deep into this field of research. Their theories are not based on dogmatic faith, but on rational lines and practical experiments which they have made in the course of their investigations. Strange to say, the Saints and Sages have come to one and the same conclusion, though they flourished in different times and different climes. Moreover, they have been spirits of high culture and of unimpeachable character. They never deceived any one. They abused none, vilified none, hated none, envied none, and served and blessed all. They have done Their best to regulate order in the world and to restore equilibrium among mankind. They have solved the riddles of life and death and salvation and all those complex problems which baffle us. When They say that there is a Providence all powerful, all-wise, all-blissful, and all-luminous, let us believe Them, They do not tell lies. Let us believe in Them, and through Them in God, and not, like a blind man search for a black cat in a dark room

when the cat is not there. Let us pray to Them to take us in Their holy shelter. They are magnates of spirituality and it is not difficult for Them to draw us to Themselves and then gradually take our spirits to a world where there shall be no ignorance to darken us, no error to mislead us, no infirmities for us to lament, no enemies to assail us, no cares to harrass us, no sickness for us to endure, no change to experience; but where there shall be unclouded light, unspotted purity, immortal joy, heavenly grace and bliss beyond measure.

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